CHRISTIAN HOSPITALITIE

Handled Common-place-wise in the Chappel of Trinity Colledge in *CAMBRIDGE:*

Whereunto is added, *A short but honourable Narration of the life and death of* Mr HARRISON, *the late hospital Vice-master of that Royal and Magnificent Societie:*

By
CALEB DALECHAMP Minister of Gods Word, and Master of Arts in the said Colledge.

GREG. NAZIAN. Orat. 16.
Καλὸν ἡ φιλοξενία, δι' ἣν ῥαδίως ἐπαμφιεσθεῖσα τὴν σωφροσύνην.

PET. MART. in Judic. 19. 18.
Ut vitium est gravissimum hospites contemnere, ità excellentissima Virtus est Hospitalitas.

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TO

THE RIGHT REVEREND FATHER IN GOD AND RIGHT HONOURABLE LORD, JOHN, LORD BISHOP OF LINCOLN, ONE OF HIS MAJESTIES most Honourable Privie Counsel.

Right Reverend and Right Honourable,

AS this Treatise was delivered to the most hospital Societie that I know, so must it be dedicated to the most hospital Prelate I can heare of: That as the Oratour waxen old * wrote of old age to an old man,

* *Vt in Catone majore ad senem senex de senectute, sic in hoc libro ad amicum amicissimus de amicitia scripsi.* Cic. init. lib. *De Amicitia.*

man, and of friendſhip to his much endeared friend; ſo I being a ſtranger may ſpeak and write of the entertainment of ſtrangers to perſons given to entertain ſtrangers. *This Vertue*, ſaith Martyr, *is ſo great, that Paul doth more then once require it in a Biſhop*: And your practice of the ſame is ſo known, that for a fit Patrone of my Diſcourſe thereof I need not have recourſe to any other pattern of a good Biſhop. Your love to the Colledge where I am, and to the Nation whence I come, and the favourable countenance You ſhewed me at my Ordination, make me hope that theſe my poore labours ſhall finde acceptance with your Lordſhip; though not for the worth of the work, yet for the worthineſſe of the ſubject upon which it doth work. If your Lordſhip be pleaſed to turn this hope of mine into certaintie and aſſurance, and to receive cheerfully ſo ſmall a preſent from a mean ſtranger, I ſhall be obliged to You for a great piece of hoſpitalitie, and will ever ſay concerning your very worthy deeds moſt worthily magnified by others, *Long may You do ſo*, as Vitellius congratulating Claudius his applauded works ſaid briefly to him, *Oft may You*

Tanta eſt hæc Virtus, ut illam non ſemel Paulus in Epiſcopo requirat. Pet. Mart. in Gen. 18. 16.

Sæpe facias. Sueton. in Vitellio cap. 2.

You do so. That great Shepherd and Bishop of our souls, whose Gospel You credit with your beneficence, blesse your Lordship on earth with length of prosperous dayes, and make your reckonings cheerfull at the common Audit, with that unspeakably sweet voice, *Well done, good and faithfull servant, enter thou into the joy of thy Lord.* Matth. 25. 21.

Thus prayes

Your Lordships

in all humble dutie and observance

CALEB DALECHAMP.

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CHRISTIAN HOSPITALITIE.

The First Generall Part.

CHAP. I.

The Introduction and opening of the Text.

ROM. 12. 13.

——τὴν φιλοξενίαν διώκοντες.

——*given to hospitalitie.*

THere be two kindes of good works, or two duties of charity, the performance whereof credits and commends much our Christian Religion, as the Apostle insinuates, 1. Tim. 5. *The education of children, and the entertainment of strangers.* The former duty, being practised as it ought, consists not onely in preserving their bodies with food and raiment; but also, and most chiefly, in adorning their souls with godlinesse and good manners, as * elswhere I have shewed:

Τεκνοτροφία καὶ ξενοδοχία.

* In a Latine Treatise intituled *Votum Davidis, seu officium boni magistratûs & patris-familiâs.*

shewed. The latter hath divers parts and parcels, all which I purpose to prosecute in this place. For though I had rather any man should do it then my self, yet my self rather then none at all, as the Oratour resolved in an other case. Howsoever, it matters not so much *who* speaks, as *what* is spoken: and I am sure that none of those three things which are wont to prejudice an Argument, can be found in this Theme I have in hand, *Slightnesse, commonnesse*, and *unseasonablenesse*. For this matter is not so mean, that one may say of it as Saul said of his tribe and familie, *It is the least and smallest of all:* or as Chrysostome writes of fasting, *In the troop of morall vertues it hath the lowest rank*. For hospitalitie is called by Sozomen, *A sure token of a most vertuous minde*; by Lactantius, *A principall vertue*; by Calvin, *The chiefest office of humanity among us*; and by Aretius, *The most elegant ornament of a Christian life*. Neither is it so common and ordinary, that it may be loathed of any as Manna was of the Israelites, Numb. 11. 6. *There is nothing at all besides this Manna before our eyes*. For so little in our dayes hath been written of this subject, that I may truely say as much of it, as a late worthy Divine affirms of an other: *I have oft wondered why poore zeal, a vertue so high in Gods books, could never be so much beholding to mens writings as to obtain a just Treatise, which hath been the lot of many particular vertues of inferiour worth; a plain signe of too much undervalue and neglect*. Nor is it true of this Theme what Hushai did object against the counsel of Achitophel, 2. Sam. 17. 7. *It is not good*

Cicer. Epist. Fam. 5. 12. *Quid, non per quem, accipias attende.*

Aug. Tract. 5. in Evan. Joan.

1. Sam. 9. 21.

Ad finem hom. 47 in Matth.

Hist. Eccles. lib. 7. cap. 27.

Lib. 6. cap. 12.

Comment. in Gen. 18.

Problem. Theolog. Loc. 170.

M. Ward of Ipswich in the first part of his *Coal from the Altar*, or sermon on Revel. 3. 19.

good at this time. For the time of publick and nationall calamities, as warre, famine, and peſtilence, but eſpecially the time of troubles and perſecutions for the truth, makes the treating of this Argument ſeaſonable and needfull. And therefore the Apoſtles in their writings do beat oft upon it, becauſe the Chriſtians were then perſecuted by the Jews and Pagans. And in the next ſucceeding age, Heatheniſh Rome continuing ſtill to be *Sanctorum debellatrix*, as Tertullian ſtiles her, and raiſing againſt them a fourth perſecution under the Emperour M. Aurelius Antoninus about the yeare 172; Melito, a learned Biſhop of Sardis in Aſia, wrote a book περὶ φιλοξενίας, whereof nothing now remains but the title, and mention in the Church-hiſtorie of Euſebius, and in Hieromes catalogue of Eccleſiaſticall Writers. Some 200 yeares after, the Catholicks being driven out of their houſes by the furious Arrians under the Emperour Valens; Saint Auſtin in Africa, S. Ambroſe in Italy, and S. Chryſoſtome in Greece made ſermons and homilies *of hoſpitality*, preſerved to this day among their other Works. Finally, in the yeare 1573, that is, ſoon after the Pope had procured that horrible maſſacre in Paris, and in many other great cities of France, thereby to extinguiſh the Reformed Religion, Aretius in Helvetia or Switzerland publiſhed *A common-place of hoſpitalitie*: and his countriman Lavater preaching and preſſing this vertue much about the ſame time, ſaid, **That it was then very neceſſary, when warres were made by Antichriſt againſt the faithfull, and many forſaken of their own were caſt out into baniſhment.*

Adverſus Judæos cap. 9. & adverſ. Marcionem lib. 3. cap. 13.

Euſeb. lib. 4. cap. 25.

* *Eſt hæc virtus valde neceſſaria noſtro tempore, quando bella geruntur ab Antichriſto contra fideles, & multi à ſuis deſerti in exilium pelluntur.* Lavat. in Judic. 19. hom. 95.

In imitation therefore of so many and so worthy patterns and presidents, I have thought it seasonable and fruitfull to take this matter in hand; considering that within these ten or twelve yeares last past, it hath been given again unto Papal Rome to exercise the power of the Pagan, *to make warre with the saints, and to overcome them:* and that thereupon from severall parts of Christendome many strangers are come over into this Island, as to a refuge from the storm, and a shadow from the heat of persecution.

Revel.13.7.

And to treat of this subject I have made choice of this short and pithy exhortation, *Be given to hospitalitie:* wherein the Apostle speaks as Menelaus in Homer, *Few words, but very fit*, expresse, emphaticall, and significant. For he saith not here as elswhere, *Be not forgetfull to entertain strangers:* nor as S. Peter, *Use hospitality without grudging:* but, *Be given to hospitalitie. He said not exercising, but pursuing hospitality*, as Chrysostome noteth upon this place. For the word διώκειν, used here in the original, signifies *eagerly to pursue and follow:* which being attributed to persons, is evil for the most part, and is as much as *to persecute*, as in the next words after my Text, *Blesse them which persecute you*, and Matth.5.11. Joh.15.20. Act.7.52. and 9.4. Gal.1.13. But if it be applied to things, then it is good or evil, as the things are good or evil which we pursue, and it implies a singular love to a thing, and a great labour and earnest endeavour about it, as Philip.3.12. and 14.

Παῦρα μέν, ἀλλὰ μάλα λιγέως. Iliad.3.

Heb.13.2.

1.Pet.4.9.

Οὐκ εἶπεν ἐργαζόμενοι, ἀλλὰ διώκοντες φιλοξενίαν.

Now διώκοντες τὴν φιλοξενίαν is very well translated

ted *given to hospitalitie:* for this kinde of phrase notes an eager affection or following of a thing: So a common drunkard is said to be given to drink, and a covetous man to be given to money.

As for the word φιλοξενία, it is compounded of φιλεῖν and ξένος. Now φιλεῖν signifieth three things; To love, to use and entertain friendly, and to kisse. In the two former acceptions it is here to be understood. And ξένος signifies also three things; An hoste, a gueſt, and a stranger. And a stranger put without any addition is taken five wayes in Scripture, First, for any other man besides our selves, Proverbs 6. 1. and 14. 10. and 27. 2. Secondly, for one that is no kinne to us, either by bloud, or by alliance and affinity; that is, neither of ours, nor of our childrens household and familie, Proverbs 5. 10. Matth. 17.25. Thirdly, for a whore and harlot, Proverbs 5. 20, and 7. 5. Fourthly, for a forein enemy, Psal. 18. 45. Hos. 7. 9. Fifthly, for an outlandish man, and one that cometh from another countrey or nation, Matth. 27. 7. and 3 John 5. In this last sense it is taken in this Text, and in all places where hospitalitie and entertainment of strangers is mentioned: and in the books of Moses *a stranger* is often called *a sojourner* or *dweller with the Israelites*; and opposed *to him that is born in the land, that is of their own countrey, that is of their own nation.*

Doctour Curll, the now Reverend Bishop of Bath and Wels. Serm. on *Hebr.* 12.14 page 5. Parr. on *Rom.* 12. 13.

Levit. 24.16. and Numb. 15. 30. Levit. 24.22. Levit. 18. 26.

This exhortation then hath two parts; An *act* or *action*, and the *object* thereof: both affording this doctrine or proposition,

Christians must be given to hospitalitie. For as

1. Thes. 5. 15. Hebr. 12. 14. 1. Tim. 6. 11. 1. Cor. 14. 1.

our Apostle exhorts the Thessalonians to *follow that which is good*, and the Hebrews to *follow peace with all men*, and Timothie to *follow after righteousnesse*, and the Corinthians to *follow after charity*: So doth he exhort here the Romanes to *follow after hospitalitie*. Which vertue is also by S. Peter commanded to the beleeving Jews, and by Saint John commended in Gaius and Demetrius, and the contrarie vice blamed and reproved in Diotrephes.

But for the better handling of this excellent vertue, so oft pressed and patterned in the holy Scriptures and in the Fathers, seven things are to be considered; The Nature of it, the Kindes of it, the Parts of it, the Persons to whom it must be shewed, the Persons of whom it is required, the Means to practise it, and the Motives or Inducements to it. All which are comprized within these two verses:

Quid, Quotuplex, Partes, Quibus, A Quibus,
illicò dicas,
Accedant *Mediis, Quæ Moveant*: satis est.

CHAP. II.

The Nature and Kindes of hospitalitie.

FIrst, *The Nature of it:* What it is. Hospitalitie is either falsly so called, or truly so called. Hospitalitie falsly so called is the keeping of a good table; at which seldome or never any other

other are entertained then kinsfolks, friends, and able neighbours, merry companions, parasites, jesters, and tellers of news. This is no hospitalitie, though it be commonly graced with that title, but it is good fellowship or some such like thing, as learned Expositors averre. An ancient Philosopher said, that the riches of many great house-keepers are like figs growing on the brim of a deep downfall: for as crows, and not men, fare the better for these; so base fellows, and not worthy men, have the benefit of those. And a late Divine writes, that *entertaining of Nimrods, Esaus, Ismaëls, and those devouring Dromedaries, their followers, is a mock-chimney, or rather poison of hospitality.*

Donare res suas histrionibus, vitium est immane, non virtus. Aug. Tract. 100 in Joan. Grat. dist. 86. can. *Donare.* Crates apud Stob. Serm. 13

Mr Charles Fitz Gefferie *The curse of corn-horders* on *Prov.* 11. 26. *Serm.* 2. *page* 47.

Hospitalitie truly so called is taken either in a large, or in a strict sense. In a large sense it contains all the works of charity and mercy and courteous kindenesse, specially the feasting of mean neighbours, the relieving of the poore, and the entertaining of honest guests and travellers of the same countrey. Thus it is taken by King James in that punctuall and pertinent passage of his Works, which I keep till the end of this Treatise, as a dainty morsel for the closure of an homely feast. And so it is hospitalitie to build houses for the blinde and maimed, the aged and decrepit, for poore widows and young orphanes, which are either past their labour, or not come to it, as many Princes and Prelates and other devout persons have done in former times, and in latter ages. For such houses and mansions endowed with

with revenues are commonly called Hospitals, though they be not *Xenodochia*, receptacles of needy strangers and foreiners, but *Ptochodochia* or *Ptochotrophia*, nurseries for the poore of the countrey.

1. Sam. 25. 18. It was hospitalitie when Abigail relieved David and his followers with two hundred loaves and two bottles of wine and five sheep ready dressed,

2. Sam. 17. 27, 28, 29. and other commodities: when Shobi, Machir, and Barzillai brought beds, and basins, and earthen vessels, and divers kindes of victuals for him and for the people that were with him hungry, and weary, and thirsty in the wildernesse:

Job 31. 17, 19, 20. when Job did not eat his morsel alone, but made the fatherlesse eat thereof, and warmed the poore with the fleece of his sheep:

Esther 9. 22. when the Israelites in their feasts

Neh. 8. 10, 12. and good dayes sent gifts to the poore, and portions unto them for whom nothing was prepared:

Luke 10. 38. when Martha and others received our Saviour into their houses, and gave him kinde entertainment. Finally, it was hospitality which God required of them that would keep a true religious fast, Esay 58. 7. *To deal their bread to the hungry, to cover him whom they saw naked, and not to hide themselves from their own flesh:* and unto which Christ exhorted his hoste, Luke 14. 12. saying, *When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a*

Non damnat Christus convivia fratrum, sed nè id misericordiam & liberalitatem arbitremur. Phariſæi isti putabant satis se esse misericordes, si compharisæos invitabant: Suadet ergò Christus ut liberales & misericordes simus in pauperes, hospitalitatemque commendat, & pollicetur nobis æternam mercedem. Stella in loc.

feast,

feast, call the poore, the maimed, the lame, the blinde: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. In which words the negation is to be taken for a comparison, *Call not thy rich neighbours, but the poore*, for *call the poore rather then thy rich neighbours*, as Proverbs 8. 10. *Receive my instruction and not silver*, where the particles *and not* are put for *rather then*, as appeareth by that which followeth in the same verse, by way of exposition, *and knowledge rather then choice gold.* Because the feasting and entertaining of such as may entertain us again, and of such as are linked unto us by kindred or any other bond, though it be lawfull in it self, and sometimes commendable and expedient, yet it is no true triall, nor due proof or sufficient testimony of our charity. God gives us leave and liberty according to the places and times wherein we live, and according to our estate and calling to make such feasts of civility and gratitude, of peace and reconciliation, of friendship and acquaintance, as Abraham made *the same day that Isaac was weaned*, as Isaac made to Abimelech and his followers, as Laban made at the marriage of his daughter, as Samson made at his wedding, as the sonnes of Job made one to another and their sisters, and as Saint Ambrose made now and then to the Governours and Consuls of Millan: but alwayes with this proviso, that we be not disabled by them from being bountifull to the poore and needy: whom if we remember effectually, and

Scriptura negationem sæpe usurpat pro comparatione. Hos. 6. 6. Joel. 2. 13. Luc. 10. 20. Joan. 6. 27. 1. Cor. 1. 17. & 9. 9. *Et vice versâ comparationem pro negatione,* Eccles. 5. 1. Matth. 10. 28. Luc. 18. 14. Ephes. 4. 28. 1. Tim. 1. 4.

Gen. 21. 8.
Gen. 26. 26, 30.
Gen. 29. 22.
Judges 14. 10.
Job 1. 4.
Espenc. in 1. Timoth. lib. 2. cap. 1. ex Sulpitio.

Luke 11.41.

to some purpose at such times, then all these feasts *shall be clean unto us*, as Saint Austin discourseth in his second Sermon *de Tempore*.

Hospitalitas est erga extraneos. Calv. in 1. Tim. 3. 2. Illyricus in Hebr. 13. 2. Ἔργον ἀπόδειξις διαθέσεως. *Opus est affectionis animi declaratio.* Naz. Orat. 36. Strom. lib. 2. ante medium. φιλοξενία ἐστι φιλοτεχνία περὶ χρῆσιν ξένων.

Hospitality taken in a more proper, more strict, and accurate sense, is nothing else but *The love that is born unto strangers or outlandish men*; and comprehends two things, (saith Illyricus) *affectum & effectum*, affection and action, wel-willing and wel-doing: the former being the fountain and foundation of the latter, and the latter the stream and demonstration of the former. Both these are comprized in the definition which Clemens of Alexandria gives of this vertue: *Hospitality* (saith he) *is an art of wel-using strangers.*

And touching *the Kindes:* This exactly so called hospitalitie is either mercenarie, or gratuitous: mercenarie, when a stranger is kindely and courteously used for his money; when one makes him pay no more, but rather lesse, because he is a stranger: gratuitous, when a stranger is entertained freely and for *grand merci.* And this again is either of magnificence, or of friendship, or of humanitie, or of mercy: of magnificence, when a stranger of note and abilitie is entertained with pomp and state: of friendship, when a stranger of acquaintance is familiarly entertained: of humanitie, when a foreiner that comes to see places, and being a stranger is in courtesie invited: of mercy, when a poore stranger is harboured and relieved in his wants.

Of this last the Text is to be understood: for, as Gualther hath well observed upon it, the Apostle

ſtle having exhorted the Romanes to diſtribute to the neceſſities of the Saints, leſt thereupon any man ſhould think to have ſufficiently diſcharged his dutie, if he did good to his countrymen and fellow-citizens, he therefore addes a peculiar precept concerning ſtrangers and foreiners, of whom there was then a great number in all Churches, by reaſon of perſecutions every where raiſed againſt the faithfull.

Which mercifull hoſpitalitie (defined here by Calvin, *A benevolence and liberality ſhewed unto ſtrangers*) is again twofold; Publick and Private. Publick hoſpitalitie belongs to free Princes and Magiſtrates: Private, to ſubjects and private perſons.

Hoſpitalitas eſt non exigua ſpecies charitatis, id eſt, benevolentia & liberalitas quæ peregrinis exhibetur, Calvin. in Rom. 12. 13. *Eſt beneficentia erga peregrinos.* Urſin. Catech. in 8. Decal. Præcept.

CHAP. III.

The Parts of publick hoſpitalitie.

THe Parts of publick hoſpitalitie are chiefly foure. 1. To ſuffer ſtangers to come into the land and countrey. 2. To defend them by good laws from injuries and wrongs. 3. To give them leave to exerciſe their lawfull calling, and to advance the ableſt of them to ſome place of preferment. 4. To procure the relief of thoſe that are in want and neceſſity.

Firſt, to ſuffer ſtrangers to come into the land

and countrey. *For*, saith S. Ambrose, *one wilde beast doth not expell another, and should one man exclude another?* It is an inhumane part for any Prince or Magistrate, to forbid strangers the coming or abiding in his Dominions; and so inhumane, that Christs disciples thought the Samaritanes unworthy to live, for not receiving him into a village of theirs, Luk. 9. 52, 53. And the Lacedemonians have been branded with the nickname of [a]*Dirinoxeni*, [b]*Injurious to strangers*, for not permitting strangers to dwell among them, nor to passe at all times through their countrey, but onely to come at some great feasts and publick solemnities. The [c] later Kings of China deserve the like censure: for they have made a law, that no stranger, except Ambassadours and slaves, should enter the Kingdome: and if a stranger steal into the countrey, [d] they permit him not to return. But much more blamable is that custome among the [e] Tartarians, to suffer no stranger to come within the Realm; if any do, the same to be made bond-slave to him that first takes him, except such merchants and others as have the Tartar Bull or Pasport about them.

When the Israelites possessed Canaan, strangers might come among them by Gods appointment; whether they desired but to passe through the land, or to sojourn there for a while, till the businesse for which they came was ended; or whether they purposed to dwell there altogether. And therefore David and Solomon coming to the Crown, and finding many thousand stran-

Qui peregrinos urbe prohibent nequaquam probandi. Feræ non expellunt feras, & homo excludit hominem? Ambros. Offic. lib. 3. cap. 7. *Peregrinos usu urbis prohibere sanè inhumanum est.* Cic. offic. 3. *In illa lege, quâ peregrini Româ ejiciuntur, Glaucippus excipitur: non enim unus afficitur beneficio, sed unus privatur injuriâ.* Idem Orat. 15. sive de Leg. Agraria in Senatu.

[a] Alex. ab Alex. Genial. dier. lib. 4. cap. 10.

[b] Tiraquel. in loc. Δειξενόξενοι, inquit, *à vocabulo Spartano* Δειξένδειν, Δειξεῖν, *id est, injuriam facere, ut scribit Favorinus in vocabulo.*

[c] Purchas Pilgrim. Tom. 3. pag. 268.

[d] Pag. 390. 399

[e] Pag. 443.

ſtrangers in their Kingdome, permitted them to abide there ſtill at their pleaſure. Neither did the Governours of Bethlehem hinder Ruth the Moabiteſſe from coming to, or dwelling in their citie.

And this firſt part of publick hoſpitalitie hath been ſhewed to ſtrangers, even by aliens from the covenant of grace. For Abimelech King of the Philiſtines received Abraham and Iſaac into his territories, Pharaoh King of Egypt harboured Jacob and his whole family, and the King of Moab gave leave to Elimelech and his wife and children to ſojourn in his countrey, and to David to place his parents there.

Gen. 20. Chap. 26. Chap. 47.

Ruth 1.1. 1.Sam.22.3.

But this toleration of ſtrangers is ever to be underſtood with a double caution; *That they be peaceable men*, and *that the land be large enough for them.* For there is no reaſon that the naturall ſubjects ſhould be peſtered with their unquiet manners, or too great number. Neither do we ſay that a ſhip ſhould be ſo laden as to be in danger of ſinking.

Gen.34.21. Ubi Pareus ait duas removeri objectiones. 1. *Non conveniet nobis ipſis.* 2. *Regio non capiet omnes ſimul.*

Secondly, to defend them by good laws from injuries and wrongs. For almoſt in every countrey, many of the vulgar and common ſort of people do rather imitate the ſnakes of Syria, which never ſting the native inhabitants, but do exceedingly vex all ſtrangers, then the ſcorpions of Caria, and of Caſſan in Perſia, which ſtrike the native inhabitants, and ſpare none but ſtrangers and paſſengers. And therefore a good vicegerent of God ought herein to be a follower of

Plin. l.8. c.ult. *Angues in Syria erga indigenas venenum non habent, nec eos petunt, extraros cum cruciatu exanimant: ità quidam populi in ſuos fatis humani, in alienigenas immaniſſimi ſunt.* Eraſ. in Simil.

God, who being the ſole Monarch and Lawgiver of the Commonwealth of Iſrael, provided for the ſafetie of foreiners by theſe expreſſe Statutes:

Thou ſhalt neither vex a ſtranger, nor oppreſſe him, Exod.22.21. and 23.9.

If a ſtranger ſojourn with thee in your land, ye ſhall not vex him, Levit.19.33.

Let the Judges of the land judge righteouſly between every man and the ſtranger that is with him, Deuter.1.16.

Curſed be he that perverts the judgement of the ſtranger: & all the people ſhall ſay, Amen. Deut.27.19.

I will come neare to you to judgement, and I will be a ſwift witneſſe againſt thoſe that turn aſide the ſtranger from his right, *and fear not me, ſaith the Lord of hoſts,* Mal.3.5.

Abimelech was ſo carefull in this point, that having given leave to Iſaac and Rebekah to ſojourn in his kingdome, he forbad all his ſubjects, under pain of death, ſo much as *to touch* them, by way of offering thereby the leaſt injurie or wrong, as that kinde of ſpeaking is alſo taken Ruth 2.9. Pſal.105.15. Zech.2.8. And King Pippin, father to Charles the Great, and ſtiled in the French Hiſtory, *An excellent pattern for excellent Princes*, made a law, that whoſoever could be proved to have ſlandered any ſtranger, ſhould be fined a certain ſumme of money; one half whereof ſhould be carried to the Kings Exchequer, the other given to the ſlandered ſtranger. And among thoſe excellent laws, for the making

Gen.26.11.

Peregrino ulli calumniam faciens, 60 ſolidos ſolvat, &c. In Synod.Meten. can.4. anno 753.

king whereof Charles K. of Gothland and Swedland is so much commended, this is one; *Whosoever is convicted to have thrice denied harbour unto a stranger, his house shall be burnt with fire: that so he may justly be deprived of that, the use whereof his inhumanitie would not impart to others.* And the first Duke of Wirtemberg, commonly called *The good Duke Eberhard*, gave expresse charge and command in all the parts of his Dominions, that strangers and passengers should be kindely received, and used without any fraud or violence. And K. James gave this precept in Scotland to his eldest sonne Pr. Henry, *Take as strict order for repressing the mutining of ours at strangers craftsmen, as was done in England at their first inbringing there.*

Olaus Magnus l. 5. c. 1.

Camerar. in vita Melanchr. l. 3.

Thirdly, to give them leave to exercise their own lawfull callings, and to advance the ablest of them to some place of preferment. Thus courteous Pharaoh not onely suffered Josephs brethren to professe and exercise their pastorall occupation and shepherds calling in his Kingdome, but also spake to Joseph concerning them on this gracious manner: *If thou knowest any man of activity among them, then make them rulers over my cattell.* Who in all likelihood did accordingly. And Achish King of the Philistines knowing David to be a wise and a valiant Captain, he preferred him to an eminent place in his warres, and gave him opportunity to exercise his skill and courage in Martiall affairs. David also and Solomon set the strangers that were in the land of Israel to be bearers of burdens and hewers of wrought

Basil. Doron. l. 2. paulò ante medium. Anno 1517, Henr. 8. nono. Vide Stoum, & rerum Anglicarum Annales. *Pietate plenum est, peregrinam gentem publicis beneficiis obligare, & non tantum consanguineos ad substantiæ lucra mittere, quantum ipsos quoque advenas invitare.* Cassiod. Epist. 9. lib. 12. Gen. 47. 6. 1. Sam. 28.

1. Chron. 22. 2. and 2. Chron. 2. 17, 18. Lavat. in loc.

wrought stones for the building of the Temple; not out of scorn and contempt, thereby to depresse them as slaves and drudges, but out of care and charity, thereby to provide for their maintenance, and to make them earn their living, being workmen and labourers by trade and occupation.

Whether it be fitting and expedient to admit strangers into the publick government of a Common-wealth, and advance them unto great offices & places of importance, I leave to Statesmen and Historians to discusse and discourse, unwilling to meddle with these matters that are too high for me. Onely I will here produce this short decision of a godly and well deserving Divine: *Though it ordinarily be more safe for such Governours to be appointed which are of the same nation, because both the hearts of the people will be more inclined unto such, and the care and love of such Officers will be greater toward their countrey: yet it is better to appoint a stranger, when as there are any singular and extraordinarie parts of wisdome & integrity in such an one, as there was in Joseph, Daniel, Mordecai, more then is to be found in any other.* But to preferre able strangers unto any Scholar-like employment, and other places of an inferiour nature, especially in time of warre and persecution, is a thing no lesse common then commendable in a Magistrate:

Doctour Willet on Dan. 6. quæst. 6.

Hancce φιλοξενίαν petimúsque damúsque vicißim, say justly and truly almost all Christian nations at this day. And to say nothing of other professions,

feſſions, it is certain that if we look into the lives of late Divines both Papiſts and Proteſtants, we ſhall finde that many of them have been Paſtours and Profeſſours in forein countries, though there were oft-times as ſufficient men as they among the natives, and though they had not the tone, the pronunciation or the accent like the homebred inhabitants. Hoſpitality ſtands not upon ſuch niceties, nor doth it ſuffer Gods gifts in any man to periſh unprofitably under theſe pretences.

Fourthly, to procure the relief of thoſe that are in want and neceſſitie. For in that ancient and moſt wiſely governed Common-wealth of the Jews, beſides that generall law, Levit. 25. 35. *If thy brother be waxen poore and fallen in decay with thee, then thou ſhalt relieve him; yea though he be a ſtranger, or a ſojourner, that he may live with thee:* Five particular things were appointed for the ſuſtenance of the poore and the ſtranger; to wit, three things out of every corn-field in Iſrael. Firſt, a corner of the field, Secondly, the gleanings, Levit. 19.9. Thirdly, the forgotten ſheaf, Deut. 24.19. Fourthly, all the ſingle grapes, that is, the grapes which grow ſingle and not in cluſters, Levit. 19.10. Laſtly, a part of all the tithes of every third yeare, Deut. 14. 29. and 26.12. And that ſuch laws as theſe do ſtill binde and oblige Chriſtians, *ſo farre forth as they require ſome humanity to the poore, to travellers, and to ſtrangers,* is the gloſſe of the learned Jeſuite Lorinus, upon Levit. 19. 10. and the judgement of Saint Auſtin

Quatenus humanitatem aliquam ſuadent in egentes, viatores, & peregrinos.

Aug. contra Faust. Manich l. 6. c. 2. & l. 10. c. 2. & l. 19. cap. 18. Vide Zanch. *De cultu Dei externo*, pag. 441. Tom. 4. Probl. Theol. Loc. 133. & 137. *Erarium pauperum peregrinorum.* M. Fox *Acts & Monuments* about the year 899. ex Polychron. l. 5. c. 1. & Guliel. *De Regib. Ang.*

Austin: and also the common opinion of Protestant Divines. For which cause not onely the potent Commonwealth of Berna is very bountifull and charitable to poore strangers and passengers, as Aretius reports in his *Common-places of liberalitie*, and *collection for the poore*; but also the poore citie of Geneva hath *a treasurie for the relief of needie strangers*, as Beza tells us in the life of Calvin. And K. Edward the sixth, Qu. Elisabeth, and her Royall Successours have divers times procured and furthered the refreshing of distressed foreiners. King Alfred (the first King of the Anglo-Saxons) bestowed the sixth part of his riches and rents upon the poore strangers of the countrey, and sent every yeare little lesse to forein Churches without the Realm.

CHAP. IIII.

The Parts of Private hospitalitie.

PRivate hospitalitie consists in foure things: In an earnest invitation, In a cheerfull entertainment, In a faithfull protection, And in a courteous dismission or deduction.

Abraham did look about every way to spie a stranger to give entertainment unto, as a hunter looks into every bush & brake for a hare. Chrysost. hom 20. in Rom.

First, In an earnest invitation. For a man given to hospitalitie will not stay till strangers obtrude themselves upon him, and crave entertainment, but he will seek and invite them, as Abraham did: nay, he will in a manner compell them to enter into his house, if out of modesty and bash-

bashfulnesse they do refuse it: as Lot *pressed upon them greatly*, and the Shunamite *constrained* Elisha to eat bread in her house. Thus the faithfull have done, not onely when there were no innes to receive and lodge strangers, but also after innes and taverns were erected, as appeares by the example of Lydia, who *besought and constrained* Paul and his companions to take lodging at her house: and of the two disciples going to Emmaus, who taking Christ for a stranger, *constrained him* to tarry with them that night. Whence S. Gregory gathers, that *strangers must not onely be invited, but also haled and pulled in*, as it were: according to that phrase or proverb in Tully, *penulam scindere, to teare ones cloke*, that is, to invite and intreat with great earnestnesse and impatience of deniall, as a man that will take no nay. Thus Archbishop Parker dealt with Tremellius: for meeting him in London, *he did almost force him to leave the inne, and to take lodging at his Palace*. For innes and taverns are places of great charges and expenses, which every stranger and passenger is not able to beare.

Gen.19.3. 2.King.4.8.

Act.16.15. Luk.24.29. Coëgerunt, *id est, multùm instanter, & quodammodo importunè invitaverunt.* Carthus. in loc. *Ex quo exemplo colligitur, peregrinos non solùm invitandos esse, sed etiam trahendos*, Greg. Hom.23. in Evang. Ad Atticum lib.13.Ep.33. *Non solùm in rebus meis magno mihi adjumento fuisti, verùm etiam diversorium relinquere, & domum tuam commigrare propemodum me coegisti.* Epist. Dedic. Grammat. Syriac.

Secondly, In a cheerfull entertainment. For Saint Peter bids the faithfull to whom he writes, to *use hospitality without grudging*: that is, without repining at the number, or long stay, or chargeableness of their guests, which those times of persecution did cause. And S. Paul in the eighth verse of this chapter, requires of him *that sheweth mercy*, to shew it *with cheerfulnesse: for God loveth a cheerfull giver*, 2. Cor. 9. 7. Now cheer-

1.Pet.4.9.

fulnesse implies three things. First, Alacrity and *willingnesse of minde: for of gifts the minde is the best part.* The grace of a benefit is voluntarinesse, the freenesse of the minde and the opennesse of the heart. Therefore Paul commends the Corinthians, for that *they had begun before, not onely to do, but also to be willing and forward a yeare ago.* Gods people is *a willing people*, and whatsoever they do, they perform it willingly, not by constraint & of necessity. They think it not enough *to be rich in good works*, unlesse they be also *readie to distribute, willing to communicate.* Secondly, Amiableness of face and countenance: which floweth from the former as the stream from the fountain. For as *a merry heart*, so a willing minde *makes a cheerfull countenance:* without which the best entertainment finds no acceptance from the guests: and as *pietie is often wounded*, so hospitality may be spoiled *with looks. Vultus indicat virum hospitalem:* One may read in the face of a man, whether he be given to hospitalitie or no: for as *a mans wisedome*, so an entertainers alacritie and heartie affection *makes his face to shine*, & banishes all heavie looks. Thirdly, Affablenes and courteous language. *For out of the abundance of the heart the mouth speaketh*, Matt. 12. 34. No man is a true Boniface that is not also a Benedict: and therefore in Scripture beneficence is sometimes called *a blessing* or *benediction*, to shew that good works must be graced and adorned with good words, and that *both are with a gracious man. Blemish not thy good deeds, neither use uncomfortable words when thou*

2. Cor. 8. 12. Ἕτοιμον γὰρ θυμὸς ἄρχεται. Phurnutus in opere *De natura deorum.*

2. Cor. 8. 10.

Psal. 110. 3.

1. Tim. 6. 18.

Prov. 15. 13.

Vultu sæpe laditur pietas. Cic. Orat. 2.

Eccles 8. 1.

2. Cor. 9. 5, 6. & Sirac. 7. 32. εὐλογία ponitur pro εὐεργεσία, vel εὐνοίᾳ, ex Hebræorum idiotismo. Vid. Gen. 33. 11. Judic. 1. 15. 1. Sam. 30. 26. 2. Reg. 5. 15. Ecclus. 18. 15, 17.

thou giveſt any thing, ſaith the wiſe ſon of Sirach. For as to ſhew ill looks, ſo to give ill words to gueſts or ſtrangers, it is to feed them, as the Proverb ſaith, *with a bit and a knock.*

All theſe good properties and conditions were eminent in Lot and Boaz, but eſpecially in Abraham: whom therefore Chryſoſtome ſaith that *we admire not ſo much for that he killed a good & tender calf, and made cakes of fine meal, as for that he received thoſe ſtrangers with much pleaſure and delight.* He did every way teſtifie to his gueſts that they were heartily welcome, and behaved himſelf towards them, rather as receiving then as doing a kindeneſſe. He did, as that old couple of loving yoke-fellows, afford unto ſtrangers ſuch commodities as he had, and

Homil. 20 in Rom.

Philemon & Baucis, de quibus ſic Ovidius, Metam. 8.

—Super omnia vultus
Acceſſere boni, nec iners pauperque voluntas.

———*above all theſe*
A cheerfull look, and ready will to pleaſe.

Thirdly, In a faithfull protection. For a true hoſte muſt not onely abſtain from doing wrong to his gueſts, according to that of Solomon, Proverbs 3.29. *Deviſe not evil againſt thy neighbour, ſeeing he dwelleth ſecurely by thee:* but alſo muſt ſuffer none to hurt them during their abode with him. We ſee this in righteous Lot. When the Sodomites would have offered outrage to ſtrangers received into his houſe, he was willing to undergo any loſſe or indignity before ſtrangers ſhould ſuſtain any harm at all: He did pray and profer what he could deviſe to free them from injurie: He did crave and plead the laws of hoſpitalitie, and alledge this reaſon for the

Hoc adverſus malefidos πανδοκέας facit, quibus confidunt qui ab illis excipiuntur. Cartwright. in locum. Germani proverbio dicunt, *Caupo pater eſſe debet ſui hoſpitis quem excepit.* Lavat. in Judic. Hom. 96. Gen. 19. 8.

last and most pregnant, that therefore those strangers were come under the shadow of his roof, that so they might be protected by him. We see this in the old man of mount Ephraim that dwelt in Gibeah: For he disswaded certain sonnes of Belial from doing wrong to a Levite, by this reason, that he had taken him into his protection as his guest, and therefore he must see him to be safe under his roof. We see this in good Boaz, who did not think it enough to entertain kindely poore Ruth in his harvest: but did moreover take order she should not be injured by word or deed. For he charged and commanded his young men, that they should neither touch, nor rebuke her for gleaning.

Judges 19.23.

Ruth 2. 9, 15, 16.

Objection. But Jael was so farre from protecting her guest Sisera, that she killed him in her tent: and yet she is much blessed and extolled by Deborah for that act.

Judges 4.21. and 5. 24, 26.

Answer. Although a faithfull protection and defence from wrong be one of the laws of hospitality: yet no law is in force, no right is to be kept any longer then God allows. Jael knew that Sisera was a cruell oppressour of Gods people, and a cursed Cananite; that God had appointed him to destruction, and foretold by the Propheteſſe Deborah that he would sell him into the hands of a woman. And therefore having

Omnes necessitudines, omnia jura tantisper valere debent, quamdiu divinæ voluntati probantur, &c. P. Martyr in Judic. 4. 22. *The intervention of a command from the Almighty alters the state of any act, and makes that worthy of praise, which else were no better then damnable. It is now justice, which were otherwise murder. The will of God is the rule of good. What need we enquire into other reasons of any act or determination, when we heare it comes from heaven?* B. Hall Contempl. lib. 14. In David and Achish.

warrant

warrant and instinct from God, she did commendably break this band asunder, as Abraham brake before the band of bloud and naturall affection, in being ready to kill his sonne: and as the Levites brake it, in slaying *every man his brother, his companion, his neighbour*, Exod. 32. 27. And are both commended and rewarded for that act, Deut. 33. 9, 10. When God saith *slay*, it is not mercy, but hypocrisie to spare.

Fourthly, In a courteous dismission and deduction: according to this old and approved rule,

We should a gueſt love while he loves to ſtay;
And when he likes not, give him loving way.

For it is incivilitie, and sometimes injurie too, to retain a gueſt against his will, and longer then his occasions will well permit. When [a] Abrahams servant would needs be gone, Laban and Bethuel *sent him away*: and when Abrahams [b] strangers rose up from the place where they had been entertained, he dismissed them courteously, and *brought them on the way*. Hyrcanus also, that hospitable High-priest of the Jews, was wont to provide for the safe [c] deduction and return of those strangers whom he had lovingly received. And Saint John having commended Gaius for his kinde harbouring of strangers, addes that *he shall do well if he brings them forward on their journey*, 3. John 6. Where a late learned [d] Expositor noteth, that in the Epistles of John, and of Paul, and in the Acts of the Apostles, this *deduction* signifies not so much a personall *accompanying* and *con-*

Χρὴ ξεῖνον παρέοντα φιλεῖν, ἐθέλοντα δὲ πέμπειν. *Diligitor præsens: cùm vult, dimittitor hospes.* Verba Menelai ad Telemachum Ulyssis filium, Odyss. 15. v. 74. *Vitam habeo velut hospitem: si manet, non ejicio, si abit, non teneo, nec penulam scindo.* Lipsius Cent. 1 miscel. Epist. 81.

a Gen. 24. 59.

b Gen 18. 16.

c Προδιάγειν φιλοφρόνως, καὶ προπέμπειν τῆς ἀσφαλοῦς ἕνεκα ἐπανόδου προτρεπόμενος. Joseph. Antiq. l. 14. c. 16

d Estius in 3. Joan.

Act.20.38. and 21.5. 1.Cor.16.11.

Acts 28.10.

Tit.3.13. *Deducere hic viatico prosequi significat, quemadmodum ex contextu liquet.* Calv. in loc.

Fox *Acts and Monuments*, Anno 1540.

Hospites benignissimè excepti, variis muneribus ornati dimittebantur. Val.Max. lib.4. cap. ult.

conducting forth a piece of the way by way of honour and civil courtesie, as a liberall and charitable bestowing of *necessary things* for the journey. After which manner the inhabitants of the Isle Melita (now called Malta) dismissed Saint Paul and his companions: and Paul desired Titus to *bring Zenas the Lawyer and Apollos on their journey diligently, that nothing be wanting unto them:* and Francis Frescobald, an Italian Merchant, brought Thomas Cromwell on his way hitherward. *For when he saw at Florence this ragged stripling asking almes for Gods sake, he had pitie and compassion on him, and received him into his house, and with such courtesie entertained his guest, as at his departure when he was minded to return to his countrey, he provided such necessaries as he any way needed. He gave him both horse and new apparel, and sixteen duckats of gold in his purse, to bring him into his countrey.* Finally, it was usuall with Gillias, that famous and liberall hospitaler of Agrigentum in Sicilie, to dismisse strangers with sundry gifts and presents.

CHAP. V.

The Object of hospitalitie.

THe Object of hospitalitie contains foure sorts of persons to whom it must be shewed: Generally all strangers, Specially strangers professing the true Religion, More specially strangers

ers perſecuted and baniſhed for profeſſing the true Religion; Moſt chiefly and above all, Miniſters and Divinitie-readers perſecuted and baniſhed for teaching and defending the ſame true Religion.

Firſt, Generally all ſtrangers, that is, ſtrangers of any Region and Religon. For as the object of love is every thing lovely, ſo the object of *hoſpitalitie* is every *hoſpes* or ſtranger. If aliens and infidels were to be harboured by the Jews under the Law; how much more ought they to be received and entertained by the Chriſtians under the Goſpel? The precept of loving and entertaining ſtrangers is generally and indefinitely couched in both Teſtaments: and beſides that, Saint Peter would have the beleeving Jews to *honour all men:* and S. Paul commands the Galatians to *do good unto all* men, and commends the Corinthians for their liberall diſtribution not onely to the Saints, but alſo *to all men*, and prayeth for the Theſſalonians, that the Lord would make them to *increaſe and abound in love one towards another, and towards all men.* Love and kindneſſe we ow to all ſtrangers which are come amongſt us; and though we know not the purpoſe of their hearts, yet we muſt do good unto them for the proportion of their bodies, becauſe they are men, and the children of Adam like our ſelves. *Whereſoever a man is, there is room for a benefit*, ſaith the heathen Moraliſt. A Jew, a Turk, a Pagan, or any other infidel, deſerves to be reſpected and relieved in his neceſſities, *though not*

1. Pet. 2. 17. that is, *to care and provide for them*, as 1. Pet. 3. 6. and 1. Tim. 5. 3 Gal. 6. 10. 2. Cor. 9. 13. 1. Theſſ. 3. 12.

Vbicunque homo eſt, ibi beneficio locus eſt. Sen. De vita beata cap. 24.

for his manners, yet for his manhood, for his communion and fellowship in the same nature with us. Nehemiah did entertain at his table *those that came unto the Jews from among the Heathen that were about them.* Saint Ambrose shewed hospitalitie to Austin, though then a Maniche: and Stuckius commends the Common-wealth of Zurich in Switzerland for receiving and using courteously all sorts of strangers, be they never so much differing in Religion: and Erasmus extols Archbishop Warram for his kinde and courteous, bountifull and liberall carriage towards strangers of any countrey or climate.

Onely two sorts of strangers are here to be excepted. First, Abominable sinners and enormious offenders, whom neither publick nor private persons ought to harbour and entertain: according to that dehortation of the wise sonne of Sirach: *Bring not a mischievous man into thine house, lest he bring upon thee a perpetuall blot.* Though Geneva be *a citie open to all comers*, yet it is so farre from harbouring such unworthy guests (howsoever it pleased Genebrard, whose pen is no slander, to call it *A common receptacle of guilty persons*) that on the contrarie they have there a law, which is also put in * execution, that if any malefactor flee to them for refuge, they punish him after the custome of the place in which the crime was committed: otherwise their Town being on the borders of divers provinces would never be free from vagabonds, but rather become like that city of refuge in Israel, *A ci-*

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Οὐ γὰρ τῷ προσώπῳ παρίχεμεν, ἀλλὰ τῷ ἀνθρώπῳ. Chrysost. Hom. 2. de Lazar.

Nehem. 5. 17.

Aug. Confes. 5. 13.

Stuck. Antiq. conviv. lib. 1. cap. 27.

Favet, fovet, ornat, ac tuetur omnes, non suos tantùm, sed exteros etiam, & quovis sub cœlo natos. Erasm. Annot. in 1. Thess. 2.

Eccles 11. 29, 33.

Civitas alioqui omnibus advenis patens. Beza Epist. 1.

Sontium receptatricem. Chronol. lib. 4 anno 1534.

* See some examples in Mr. Heylins Cosmographie, pag. 135. edit. 3. and 4.

ty of them that work iniquity; or like that seven-hilled citie of Italy, *bonorum hostis & malorum hospes, an enemy of good and an hostesse of evil men*; or like that infamous town in Thracia, called *Poneropolis, a citie of lewd people*, a den of theeves, a cage of unclean birds. Secondly, Seducing hereticks and false teachers, who like the Scribes and Pharisees do *compasse sea and land to make one proselyte*, to plant superstition and supplant true Religion. Concerning whom we have this negative precept of Saint John: *If there come any unto you, and bring not this doctrine* of the Gospel concerning Christs person and office, but rather a quite contrary, *receive him not into your house, neither bid him God speed. For he that bids him God speed, is partaker of his evil deeds.* Which are three, as we are taught by Saint Paul. For first, such deceivers *subvert whole houses, teaching things which they ought not, for filthy lucres sake*, Tit. 1. 11. Secondly, their infection proceeds further, *eating as doth a gangrene*, 2. Tim. 2. 17. Lastly, they *cause divisions and offences* in the Church and Common-wealth, Rom. 16. 17. Now if they which trouble the Church deserve to be *even cut off* and expelled (Gal. 5. 12.) how much more to be kept off and repelled?

Nónne lupos pastor vigilans ab ovilibus arcet?

It is not inhospitality nor churlishnesse, but discretion and godlinesse, not to receive *a stranger that will disturbe his hoste, and turn good into evil.*

Secondly, Specially strangers professing the

Hos. 6. 8.

Petrarch. Epist. 18. Epistolarum sine titulo.

Plin. l. 4. c. 11. Plut. lib. de Curiositate.

Matt. 23. 15.

2. John 10.

Seductoribus hospitium magno vestro malo adhuc præbetis. Beza Epist. 1. ad Duditium Polonum.

Eccles 11. 31, 34.

true Religion. For among the Israelites more priviledges were granted to strangers within the covenant, that is, to such strangers and sojourners as being born Gentiles and aliens from the faith, became afterwards proselytes and circumcised, & professours of the Jewish Religion, then to strangers within the gates onely, that is, to such strangers as continued still in their Gentilisme and uncircumcision, though dwelling within the cities of Israel. For strangers by birth onely, and not by Religion, had money lent them without usury, Levit. 25. 35, 36. And were released of their creditors every seven yeares without any exaction, Deut. 15. 1, 2, 3. besides their equality with born Israelites in eating the Passeover, Exod. 12. 48, 49. in appearing before the Lord with the congregation to heare Gods law read, Deut. 31. 11, 12. and in all other things belonging to divine Service and Religion, Num. 15. 15, 16. And Saint Paul exhorts the Galatians to *do good especially to them who are of the houshold of faith*, meaning them who by consanguinitie of doctrine are of the same family with us, namely of the same Catholick Church upon earth: and he commends to the Romanes Phebe his sister in Christ, and by profession of the same faith, *that they receive her in the Lord as becometh Saints* to receive and to be received: not in any common fashion, but after a singular and extraordinarie manner, as most deare and worthy friends. As therefore Joseph gave better entertainment to Benjamin then to the rest of

Hac distinctione locum Levit. 17. 15. cum Deut. 14. 21. rectè conciliat Calvinus, Harmon. in 4 posteriores libros Mosis pag. 214. omninóque conciliandа sunt ejusmodi ἀντιφασεις.

Gal. 6. 10.

Rom. 16. 1, 2.

Gen. 43. 34. and 45. 22.

of his gueſts, becauſe he was his brother, not by the fathers ſide onely, as they were, but alſo by the mothers: So we ſhould make more of thoſe ſtrangers which are children with us, not onely of the ſame God by creation, but alſo of the ſame Church by beleef and profeſſion. And as there is another manner of uſe of things holy and of things common, of the Lords day and of the other dayes of the week: So a difference is to be made between true Proteſtants and other common Chriſtians: Of thoſe there muſt be a ſpeciall regard above theſe that are not ſo linked unto us by the band of Religion. For we ought herein to imitate God, who though he be *good to all* (Pſal. 145. 9.) *yet* in a ſpeciall ſort he *is good to Iſrael* (Pſal. 73. 1.) *Who is the Saviour of all men, ſpecially of thoſe that beleeve*, 1. Tim. 4. 10.

Thirdly, More eſpecially ſtrangers perſecuted and baniſhed for profeſſing the true Religion. For we love the truth as we love the entertainment of thoſe that profeſſe it and ſuffer for it. Such ſtrangers that have Gods paſport to ſhew, ought to be entertained before and more then others that come without it. For they have his warrant, if they *be perſecuted in one citie to flee into another:* and *if the land of their* own *poſſeſſion be unclean, to paſſe over unto the land of the poſſeſſion of the Lord, wherein the Lords Tabernacle dwelleth.* It is their praiſe and glory that they will not be defiled with idols, but *follow the Lambe whitherſoever he goes* in his ordinances.

Matt. 10. 23.
Joſ. 22. 19.
Revel. 14. 4.

2. Chron. 15. 9. and 30. 25.

Therefore Asa and Hezechiah Kings of Juda received willingly those strangers that came to them out of Israel, when their Kings would have constrained them to commit idolatry. And the Christians of Greece and Syria shewed hospitalitie to their brethren of Africa, which were driven out of their countrey by Genſericus King of the Vandals, about the yeare of the Lord 440. And those 800 Englishmen that fled beyond the seas in the bloudy persecution under Queen Mary, were kindely harboured and entertained by the Magistrates, Ministers, and people of those countries and cities to which they fled, as Mr. Fox proves by divers letters which some of them sent hither to their friends, and as Doctor Humphrey testifies in these words: *The English exiles in this their extremitie were bountifully relieved by Christopher Prince of Wittemberg, who invited many of them unto him, and the Tigurine Senatours, who at the proposall of Bulinger opened the treasures of their liberality unto the rest. Neither these onely, but also Calvin, Zuinglius, Melanchthon, Pelican, Lavater, Gesner, and all the greatest ornaments of Religion and learning in all the Reformed Churches, were very kinde and courteous to the English exiles, sending them daily most comfortable letters, and omitting no duty of love or humanity towards them all the time of their banishment.* Neither was Geneva an Egypt to them that fled thither from sundry parts of Christendome for the Gospels sake, but a most kinde and courteous harbourer of persecuted strangers, as Beza testifies

Vide Baron. Tom. 6. anno 440.

In the life of Bishop Jewel, num. 22.

fies in [a] his 21 Sermon upon Christs Passion. And there is good reason why strangers through constraint and for conscience sake, should be preferred before those that are so of choice and curiositie. For God hath recommended them as his own strangers, and given a speciall charge to receive and use them favourably for his sake, Esa. 16.4. [b] *Let mine outcasts dwell with thee, Moab, be thou a covert to them from the face of the spoiler.* Where we see that the Lord is so gracious and mercifull to his people, that albeit he most justly [c] drives them out of their native countrey for their wickednesse and ingratitude, yet he will have them to be kindely used and entertained by those nations amongst whom he scatters them. Because the adversaries which God stirres up to his Church, do not vex her to that end that Gods glory may be thus revenged, and mens sinfulnesse deservedly punished; but onely to feed their own covetous and cruel disposition. For they be like horseleaches which suck bloud greedily, not to ease or cleanse the patient, but to satisfie their bloudy thirst. As then at other times persecuted and weather-beaten Christians have been harboured by their brethren that were free from the storm: So it is fitting they should be still received and refreshed by charitable usage and kinde entertainment. For though it cannot be denied that the Protestants in all places are shamefully [d] degenerated from the zeal and holinesse of their ancestours, and have kindled the fire of Gods wrath against themselves by

a Et Epist. 33. *Ecclesiæ Tigurinæ Pastoribus*, anno 1568. Idem Epist. 30. *Ecclesiarum Helveticarum Pastoribus*, anno 1567 sic scribit: *Nullus dies præterit, quo non ad nos veniant miserrimorum omnis ætatis hominum catervæ. Nos quod possumus adhuc, per Dei gratiam præstamus: præbentur hospitia, suppeditatur & vestis & victus, sed (ut in tanta turba fieri necesse est) satis tenuiter.*

b Vide Moller. in loc.

c Levit. 26.33. Deut. 28.64.

d See D. Prideaux *Ephesus back-sliding*, or Serm. on Rev. 2.4. sect. 15.17. and D. Moulins *Christian Combate*, 1.3.

by their conversation so ill becoming the Gospel of Christ: yet are they not persecuted and spoiled by the Pope, for their profane life, but onely for their most holy faith and true Religion; as the Maccabees were by Antiochus, the type of Antichrist. It is *for Gods sake that they are killed all the day long, and counted as sheep for the slaughter.* And howsoever their corruption be great and manifold, yet it is nothing to that of their enemies, who * justifie them by their farre greater abominations in every kinde: it being also most true of all other sinnes, what a late eminent Writer is bold to say of their intemperance: *How great soever it be amongst us, yet it is nothing to that which is among them.*

See 2. Macc. 7. 18, 19, 31, 32, 33, 34. Psal. 44. 22.

* See Bish. Hall *Serious dissuasive from Poperie*, initio: and *Censure of Travel* sect. 20. 21.

Audacter dico; Quantumcunq; sit apud nos ἀκρασίας, tamen nihil esse præ ut apud illos est. Chamier. De Jejuniis cap. 1. Tom. 3. pag. 706. Edit. Genev.

Fourthly, Most chiefly and above all, Ministers and Divinitie-readers persecuted and banished for teaching and defending the same true Religion. Every one of them is, as that faithfull saying or summe of the Gospel in Saint Paul, *worthy of all acceptation* and kinde entertainment, and the truest object of hospitality. For in the persecution of any Church, the Pastor thereof hath alwayes the first and greatest share: He is hunted as a partridge in the mountains, and smitten, to the end that his flock may be scattered. *Every shepherd* in Israel *is an abomination to the* Idolatrous *Egyptians*, and the Syrians of this World labour to catch the Prophet that discovers their ambushes and stratagems. *Who is offended, and I burn not?* saith the zealous Apostle: So, which of the people beares

πάσης ἀποδοχῆς ἄξιος. 1 Tim. 1. 15.

Gen. 46. 34.

2. Kings 6. 13.

2. Cor. 11. 29.

a dramme

a dram of perſecution; and I ſuffer not a pound? may every true Paſtor truly ſay. All the bearers of Gods Ark paſſe firſt through this Jordan, and the preachers of Chriſts croſſe drink deepeſt of his cup. How was Elias and other true Prophets of his time chaſed by Ahab and Jezebel? Peter, Paul, and James, with other Apoſtles and their aſſociates, hunted by Herod and the Jews? How was S. Cyprian ſought by the Novatians, Athanaſius and Hilary by the Arrians, Nazianzen by the Apollinarians, Epiphanius by the Gnoſticks and Valentinians, and S. Auſtin ferretted by the Donatiſts and Circumcellions? The tyrannicall rage of * Licinius againſt the Paſtors of the Church is ſeen in Euſebius, of Julian the Apoſtate in Cyrill and Nazianzen, and of Valens in Baſil and Theodoret: who ſpeaking of this Emperour, ſaith that being from a Catholick turned Arrian, *he did in a manner deprive the whole Church of Chriſt of Orthodox Paſtours.* And to come to the Paſtours & Profeſſours of Churches and Univerſities, ſince the reſtauration of the Goſpel; How hardly did Peter Martyr eſcape the ſnares of Engliſh and Dutch Papiſts, Muſculus the Spaniards laying wait, and Sadeel the French traps in their travels and journeys? In the yeare of our Lord 1562 the citie of Rouen being taken from the Proteſtants, poore Marlorat did pay for all: for his flock being ſpared, he was ſent to the gallows at the command of the Duke of Guiſe. And when the Savoyards by the thick clouds of the longeſt and darkeſt night of the yeare 1602

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*He began at the Miniſters, Euſeb de vita Conſt. l. 1. c. 44. & ended in them, Hiſt. lib. 10. cap. 8. πᾶσαν ὡς ἔπος εἰπεῖν ἐκκλησίαν τῶν ποιμένων γυμνώσας. Theod. Hiſt. lib. 4. cap. 17. Vide querelas Athanaſii *Apologia prima pro fuga ſua in perſecutione*, & lamenta Baſilii *Epiſt. 70 ad Epiſcopos Galliæ & Italiæ.* *Quid à renato Evangelio factum ſit, quàm variis & immanibus pii, & imprimis miniſtri Eccleſiarum, excruciati ſint ſuppliciis, piget meminiſſe.* Lavat. in 1. Chron. 20. *Defenſi tenebris, & dono noctis opacæ.* Æneid. 8.

came stealing in upon the walls of Geneva, to surprize it; if they should have gone on to the height of their hopes, all the men of the citie had been put to the sword: onely Reverend Beza, being then 83 yeares old, was to have been sent alive for a great spoil and present to the Phalaris of Rome, like a second Samson to make sport to the Philistines. And as the destroyers of Gods people began at his Sanctuarie (Ezekiel 9. 6.) So the late persecuters of the Protestants in France began at their Ministers: *The first clap of this thunder hath lighted on my head, and my affliction hath been a forerunner of yours*, saith a famous Pastour of the Reformed Church of Paris in a letter to his flock. And in another Province, when the Cardinal of Sourdis came furiously rushing upon a troop of harmlesse souls, which were going many miles to heare a Sermon, his first care was violently to pursue their Pastour; who having escaped his bloudy hands, he began to vex and worrie the flock. It is the bloud of those Saints which the scarlet Whore specially pants after: it is the life of those Witnesses which the Beast that ascends out of the bottomlesse pit chiefly seeks to take away. By how much therefore the Ministers of Christ are hated and hunted in persecution above all other professours of the truth; by so much also they are to be received and respected above all other persecuted professours; that *as the sufferings of Christ abound in them, so their consolation may abound for Christ*, 2. Cor. 1. 5. Who deserved more to be fed by Obadiah, then

D. Moulin Epist. Dedicat. of his *Christian combate.* Anno 1625. *Apologie for the Reformed Churches of France*, pag. 14.

then those hundred persecuted Prophets of the Lord? How could the widow of Sarepta have better bestowed her slender provision, then in sustaining poore, hungry, and half-starved Elias? And whom could the brethren at Damascus and Jerusalem have so worthily preserved, as a zealous Apostle readie to be killed for speaking boldly, and disputing for Christ? How worthy of that golden mouth is this note of Chrysostome? *When Paul saith of Phebe, She hath been a succourer of many, and of my self also, What is this* SELF ALSO? *but of my self a preacher, and a preacher that have suffered so great things. This is the height and crown of her good deeds, and therefore mentioned in the last place.* Could either King Edward the sixth have better shewed his Christian hospitalitie, then by making more of Bucer and Fagius then of other Dutchmen fled into his Kingdome? Or George Anhalt, Prince of Ascania, then by lodging and preserving many learned Divines, especially that great Philip Melanchthon, during the tempestuous civil warres of Germanie? Or the Church of Scotland, then by sending a liberall collection to the French Ministers exiled at Geneva?

1.King.18.13. 1.King. 17.

Acts 9.25,30.

Rom.16.2. Τί δ' ἐστὶ, καὶ αὐτὴ τῷ Κυρίῳ, τῷ τοσαῦτα πεπονθότι, &c. Hom.30. in Rom.

Ad Gallica usque gentis Ministros, Genevæ Religionis causâ non ità pridem exulantes, Scoticarum Ecclesiarum beneficentia redundavit. Beza Epist. ad Regem Jacobum præfixa Iconibus Virorum Illustrium.

CHAP. VI.

The Subject of hospitalitie.

AS the Object, so the Subject of hospitality is fourefold, comprehending foure sorts of Persons of whom it is required: Bishops and Prelates of the Church, Other inferiour Ministers, Rich Lay-men and Women, Poore Laymen and Women.

First, Bishops and Prelates of the Church. For Saint Paul 1. Tim. 3. 2. expressely requireth of a Bishop that he be *given to hospitalitie.* And Tit. 1. 8. shewing what vices a Bishop ought chiefly to eschue and what vertues to pursue, the first vertue that he commends unto him is *hospitality.* Which made Saint Hierome write thus upon that place: *Before all things hospitality is enjoyned to him that will be a Bishop: for if all desire to heare that of the Gospel, I was a stranger, and ye took me in; how much more a Bishop, whose house ought to be a common lodging of all?* And Saint Austin in one of his Sermons;* *I attained unto the Bishoprick, and saw that a Bishop must needs shew humanitie to all comers and passengers.* Therefore Theodoret did stirre up by commendatorie letters sundry Bishops of the East to refresh the bowels of the Saints whom the winde of persecution had blowen thither from the West: and

Ante omnia hospitalitas futuro Episcopo denunciatur: Si enim omnes illud de Evangelio audire desiderant, Hospes fui, & suscepistis me; quanto magis Episcopus, cujus domus commune omnium debet esse hospitium. Hieron. in Tit. v. 8

* *Perveni ad Episcopatum: vidi necesse habere Episcopum exhibere humanitatem assiduam quibusque venientibus sive transeuntibus. Quod nisi feciſſem, Episcopus inhumanus dicerer.* Aug. Serm. 1. De vita communi clericorum sororum Tom. 10.

Saint

Saint Gregory likewiſe did exhort all the Biſhops of Illyricum to receive kindely the perſecuted Prelates that were fled thither for refuge, and cheerfully to entertain them with their own revenues, according to the Emperours injunction. And having heard that one Florentinus, Archdeacon of Ancona, was choſen to the Biſhoprick of the ſame Church, he earneſtly deſired the Viſitor of that See, and his brother too, to hinder his Conſecration, if the diſgracefull reports of his niggardlineſſe and inhoſpitality were true. Whereupon the great Canoniſt ſaith, that *Hoſpitality is ſo farre neceſſary to Biſhops, that they which are not given to it, are juſtly kept from that promotion.* Of which vertue ſo eſſentiall to their Office Biſhops have been put in minde from time to time by * many Councels, eſpecially by that of Paris in the yeare 829, and that of Oxford 1222. The former hath theſe words among many others to this purpoſe: *Sith hoſpitalitie ſhall be rewarded in the dreadfull day of judgement by that eternall Judge, who ſhall ſay, I was a ſtranger, and ye took me in; it behoves all Chriſtians to follow after it*

Greg. Epiſt. lib. 1. Indict. 9. cap. 43.

Lib. 12. Epiſt. 6

Hoſpitalitas uſque adeò Epiſcopis eſt neceſſaria, ut ſi ab ea inveniantur alieni, jure prohibeantur ordinari. Grat. Diſt. 85. Conc. Pariſ. lib. 1. cap. 14.

* Concil. Carthagin. 4. can. 14. *Ut Epiſcopus non longè ab Eccleſia hoſpitiolum habeat.*

Concil. Matiſconenſe 2 can. 11, & 13. *Volumus ut Epiſcopalis domus, quæ ad hoc (Deo favente) inſtituta eſt, ſine perſonarum acceptione omnes in hoſpitalitate recipiat.*

Concil. Turonenſe 3. can. 6. *Ut peregrini & pauperes convivæ ſint Epiſcoporum.*

Concil. Meldenſe can. 28. *Ut Epiſcopi in ſuis civitatibus canonicè cum ſuis filiis degant, & hoſpitalitate ornati (quæ jam pènè propter diverſas rapacitates adnullata eſt) non ſolùm in oculis Domini propter obedientiam mandati divini reddantur conſpicui, verùm etiam bonum teſtimonium ſecundum ſanctum acquirant Apoſtolum.* Vide præterea Concil. Aquiſgran. 1 can. 141. & 2 can. 3.

most eagerly: But they especially which ought to guide others by their sayings and doings unto eternall life, should be altogether given to it, laying aside that pestilent covetousnesse, and every other occasion whatsoever. And therefore the Bishops must do their utmost endeavour, that when they preach hospitalitie to their flock, they practise it themselves first of all: that so they may shew by their works what they teach by their words. The latter made a Decree after this manner: *By the authority of the present Councel we ordain that every Prelate, according to the Apostles injunction, be given to hospitalitie.*

Statuimus authoritate præsentis Concilii ut Prælati singuli sint, juxta Apostolum, hospitales. Concil. Oxon. ferè initio, sub Rege Henr. 3.

For in ancient times all the Church-goods or spirituall revenues were divided into 4 parts: The first whereof was for the Bishop, the second for his Clergie, the third for the poore, the fourth for the mending and repairing of Churches and Chappels. And that first fourth part allotted to the Bishop, was not onely to maintain himself and his familie withall, but also to redeem the captives and to entertain strangers and foreiners, as appeares by sundrie places of the Canon Law; which also cites a Decree of the sixth generall Councel held at Constantinople, about the yeare 681; whereby the Fathers of that Synod do confirm and ratifie that foresaid distribution of Ecclesiasticall revenues, as being alreadie made by their ancestours.

Gratian. Caus. 12. quæst. 2. can. *Mos est.* & can. *Sanximus.* & Caus. 16. quæst. 3. can. *Præsulum nostrorum.* Ibid Caus. 12. quæst. 2. can. *Apostolicos & Paternos.*

And as all Bishops should alwayes be, so many of them have been in many ages given to hospitality. For Saint Cyprian writing to the Clergie

gie of his Dioces, desires them *to have a diligent care of the widows and weak persons, and of all the poore: yea and to afford unto strangers some means out of his own share and rent, if there were needie ones among them.* And Saint Austin reports in his Confessions, that when he travelled into Italie and came to Millan, being then but a young Scholar, Saint Ambrose received him *Episcopaliter & benignè, like a Bishop and liberally*, or courteously, according to the manner and place of a Bishop. And Posidonius saith of Saint Austin, that *he kept continuall hospitalitie.* The like commendation Palladius gives to Saint Chrysostome, Sozomen to Acacius Bishop of Berea in Syria, and to Spiridion Bishop of Tremythus in the Isle of Cyprus (although he had wife and children) and Epiphanius to the Bishops of Pontus. And in the fourth generall Councel held at Chalcedon in the yeare 454 Bassianus Bishop of Ephesus accused to be an unworthy Bishop, and unlawfully promoted to so eminent a dignitie, thus answered his adversaries; *How am I unworthy of this place, seeing I have been hospital from my very youth?* And since the Reformation, the most Reverend Archbishops of Canterbury are generally commended for this vertue: and by name Archbishop Whitegift, sometimes a worthy Master of this Colledge the space of ten yeares, is famous for all kindes of hospitalitie. For besides his costly Hospitall at Croydon, and continuall entertaining of supervenient strangers of this countrey, he was so bountifull and courteous an harbourer of out-

Viduarum & infirmorum & omnium pauperum curam peto diligenter habeatis: sed & peregrinis, si qui indigentes fuerint, sumptus suggeratis de quantitate mea propria, quam apud Regatianum compresbyterum nostrum dimisi. Cyp. Ep. 36. vel lib. 3. Epist. 24. Aug. Confess. lib. 5. cap. 13. *Hospitalitatem semper exhibuit.* Posid. in vita Aug. cap. 22. Pal. in vita Chrysost. Sozom. lib. 7. cap. 27. & lib. 1. cap. 11. Epiph. Hæres. 77. quæ est Aërii. Ἐκ νέας ἡλικίας ξένιον. Actione 11.

outlandish Scholars, that glorious things are spoken of him for that in the 91 paragraph of his life.

Secondly, Other Inferiour Ministers. For as Saint Paul exhorts Bishops, *to shew themselves in all things the patterns of good works:* So S. Peter would have all inferiour Pastours to be *ensamples to the flock.* And the Fathers of the Councel of Antioch (approved by the sixt Generall at Constantinople) in their Synodall letters recited by Eusebius, speak to both after this manner: *We know, beloved, that a Bishop and the whole order of Priesthood ought to be a pattern of all good works to the common people.* For every Minister should be a mirrour of all vertues, and exemplifie in himself what he prescribes to others. Otherwise he is like to have Mercuries statue for his fittest Embleme, and no better successe then the Scribes and Pharisees, who *did teach without authority*, and that (in all likelihood) for this reason, because *they said, and did not, they laid heavy burdens on mens shoulders, but they themselves would not move them with one of their fingers.* And if Ministers ought to preach and practise all good works, then consequently so good a work as hospitalitie. Therefore Parsons or Parish-priests have been called * *Parochi*, from a word which signifies *to give*, or *to shew*, because they should give enter-

Tit.2.7.

1.Pet.5.3.

Euseb.Hist. lib.7. cap.24.

Matth.7.29.

Matth.23.3,4.

* Lavat. in Ezech.3.Hom. 10. *Ministri Parochi dicuntur παρὰ τὸ παρέχειν, à præbendo, quia, ut apud veteres Parochi, ligna & salem, id est, res necessarias præbere debent hospitibus & peregrinis.* Horatius Parochos posuit pro convivatoribus, id est, convivii exhibitoribus. Serm.lib.1.Sat.5. sic scribens:

Proxima Campano Ponti quæ villula, tectum,
Præbuit: & Parochi quæ debent ligna, salémque.

tain-

tainment, and shew hospitalitie to strangers and passengers, as they are commanded by the [a] Canon Law, and by ancient [b] Councels, and their [c] Diocesans charged to compell them. Therefore S. Hierome exhorted Nepotian [d] *to entertain at his table the poore and strangers, and with them Christ himself.* And Musculus was wont to shew great kindnesse and beneficence to the poore, specially to foreiners: and Martin Bucer was so ready to entertain strangers, chiefly strangers by constraint, and for the Gospels sake, *that his house seemed to be an Inne* while he lived at Strasbourg, as [e] Peter Martyr, an eye-witnesse, doth bear him record. Memorable also to this purpose is the example of Calvin, [f] *of whom vertue her self might have learned vertue*, specially this vertue of love to poore strangers. For having been very mindefull of them all his life time, he would not be forgetfull at his death, as appeares by these words of his last Will and Testament; [g] *I bequeath ten*

a Dist. 42. can. 1. *Hospitalem Sacerdotem. Qui Apostolum secutus fuerit, alios ad hospitalitatem debet invitare. Quomodo autem hospitalitatis exhortator poterit esse, qui domum propriam hospitibus claudit? —Ab hac quisquis alienus fuerit, in Sacerdotem ordinari non poterit. Si enim vidua ab Ecclesia recipi prohibetur, quæ pauperes non recepit hospitio: multò magis sunt prohibendi à Sacerdotio, qui ab opere pietatis probantur alieni*

b Concil. Turonen. can. 18. *Ut hospitalitatem Presbyteri ante omnia diligant: ut peregrinorum curam & solicitudinem habeant.* Concil. Namnetens. can. 10. *Instruendi sunt Presbyteri, paritérque admonendi, quatenus noverint decimas & oblationes, quas à fidelibus accipiunt, pauperum, & hospitum, & peregrinorum esse stipendia.*

c Concil. Meldens. can. 28. *Episcopi Presbyteros sibi commissos hospitalitate, secundum eorum ministerium, ornari compellant.* Hincmarus Archiepisc. Rhemens. in capit. ad Presbyteros Parochiæ suæ datis ann. 852, cap. 10. *Ut curam pauperum & peregrinorum* (Presbyter) *habeat, hôsque ad prandium suum quotidie juxta possibilitatem convocet, eisque hospitium competenter tribuat.* Herardus Archiepiscop. Turonensis hanc virtutem omnibus suæ Parochiæ (vel Provinciæ) Sacerdotibus & Clericis imperat, capitulo 18 anno 858.

d *Mensulam tuam pauperes & peregrini, & cum illis Christus conviva noverit.* Ep. ad Nepot

e Pet. Martyr. Epist. ad fideles Ecclesiæ Lucensis. f *Ipsa à quo potuit virtutem discere virtus.* Beza in Ioon. viror. illustrium. g *In Gymnasii ædificationem lego decem aureos coronatos: peregrinorum quoque pauperum ærario totidem.* Beza in vita Calvini.

French *crowns to the building of the School, and to the treasurie of poore strangers, as many.* Which is a great legacy, if we consider, [h] *not how much, but out of how much*, to leave them three pounds sterling of threescore and seven, which all his worldly goods were valued and rated unto by himself, as neare as he could: considering also that he had a most deare brother, and three nephews, and foure neeces, for heirs of his so small estate. Beza having better means, bequeathed more to the said treasurie, namely, 100 French crowns: and Erasmus farre exceeding them both in outward substance, is reported to have left at Basil, where he died, 6000 florens, that is, 900 pounds sterling for the yearely board and lodging of seven poore strangers students in Divinity. Which exhibition is there called to this day, *Erasmicum stipendium.*

Now that every Minister may discharge this dutie as he ought, in due sort and exemplarie manner, it is the peoples part to let him have wherewith to perform it. For how can he be an Oecolampadius, a shining lamp in Gods house, if the oyl of maintenance fails him? How can he move his hearers to this vertue, with Pauls words to the Philippians, *What ye have heard and seen in me, do*; unlesse they first practise Pauls precept to the Galatians, *Let him that is taught in the word commnnicate unto him that teacheth, in all good things?* How shall he be hospital and harborous of strangers, whose living is scarce able to harbour himself? *Ignorance of Priests*

[h] *Non quantum, sed ex quanto: nec de patrimonio, sed animo.* Cypr. lib. De opere & eleemos.

Fayus in vita Bezæ.

Philip. 4. 9.

Gal. 6. 6.

Priests must needs follow meannesse of beneficcs, saith a great Canonist: who might have added to the lack of learning, *want of substantiall hospitality and good house-keeping.* *Ad tenuitatem beneficiorum necessariò sequitur ignorantia Sacerdotum.* Panormit.

Honour therefore *the Lord with thy substance*, ô Lay-man, *and with the first fruits of thine increase.* Prov.3.9.

Bring thou all the tithes into the store-house, that there may be meat in Gods house. Mal.3.10.

Give the portion of the Priests and Levites, that they may be encouraged in the Law of the Lord. 2.Chron.31.4.

Count them ever worthy of double honour (of obedience and honourable maintenance) *who labour in the word and doctrine.* 1. Tim.5.17.

Think not much to give them *of the fatnesse of the earth*, who *distill upon thee the dew of heaven.* Gen.27.28. Deut.32.2.

For if they sowe unto thee spirituall things, is it a great thing if they reap thy carnall things? 1. Cor.9.11.

Thirdly, Rich Lay-men and Women. For when the Apostle requires of Clergy-men to be hospital, he doth not thereby exclude or exempt Lay-men from this duty, but onely sheweth that Ministers should be eminent and forward, as in all other good works, so in this branch of charity to strangers and foreiners. Otherwise, it is no more proper to the Ministers then other duties there enjoyned by the Apostle; as modesty, sobriety, justice, holinesse, and temperance: which without all question lie upon the people as well as upon the Pastours. Besides, this twelfth chapter, whereof my Text is a part, is all spent in generall precepts and directions

rections for a Christian life and conversation: the whole Epistle speaks to the Laytie as well as to the Clergie, being written *to all that be in Rome, beloved of God, called to be Saints.* Now, of all Lay-men and Women none are so bound to be rich in this good work, as those that are rich in the goods of this world. For *God hath given them all-sufficiency in all things, that they may abound to every good work.* The thicker and greater the clouds be, the more rain descends from them: and *unto whomsoever much is given, of him shall be much required.* Who were fitter to entertain strangers, then Abraham and Lot, whose *substance was so great that they could not dwell together?* And which of the Bethleemites should have been kinde and bountifull to poore Ruth, if not Boaz, *a mightie man of wealth?* Job in his great estate had been unexcusable, had he suffered *the stranger to lodge in the street,* and not *opened his doores to the traveller:* and it had been no small shame for the great woman of Shunem and for her husband, if they had not shewed themselves hospital to Elisha *as oft as he passed by.* And if Gaius was such a one as they say, a most wealthy citizen of Corinth, he had good reason to be *the hoste of Paul and of the whole Church:* that is, to entertain usually in his house all Christians resorting to that citie. In emulation of which so commended persons, Hierome reports that Pammachius (a young noble man of his acquaintance) built an Hospital for strangers in the Roman haven of Mitylene: that Paula

Rom. 1. 7.

2. Cor. 9. 8.
Luke 12. 48.
Gen. 13. 6.
Ruth. 2. 1.
Job 31. 32.
Dignus fuit proverbio, ὃς οὐ ποτ' ἰχεῖ ἡ θύρα, *Haud unquam arcet ostium.* Quod interpres Aristophanis admonet dici de illis qui impendiò sunt hospitales, quorum fores semper patent, neminem excludunt.
2. Kings 4. 8.
Gualther in locum.
Rom 16. 23.
Audio te Xenodochium in portu fecisse Romano, & virgam de arbore Abrahami in Ausonio plantâsse littore.
Hierom. ad Pammach. Epist. 26.

la (a noble Romane Matron) built another in Bethlehem, where Mary and Joseph could finde no harbour: and that Fabiola (another woman of great means) was so loving and bountifull to all strangers, that *she did not onely sustain the necessity of the poore ones, but did also provide for those that had something to live on.* And about the yeare of the Lord 1100 some rich Italian Merchants got leave of the Saracens to build an Hospital in the holy land, neare Jerusalem, for the refreshing of such Western Christians as should have occasion to travel into those parts. Which project of theirs was soon after favoured and furthered by sundry Nobles and great ones: who endowed that House with good revenues, and gave to the inhabitants thereof the name of *Hospitallers:* Whence *Ordo Hospitalariorum*, mentioned by divers Historians, had its beginning. And lastly, Thuanus, that famous President in Paris, strove to exceed in this praise his renowned ancestours, and left to posteritie a lasting monument of his love and respect to strangers: For he gave strait charge and expresse command by his last Will and Testament, that his great and costly Librarie should not be sold nor divided any way, but entirely preserved for an ornament to the City, and for the publick use and benefit of travellers and outlandish Scholars: because they are not wont, nor able, for the most part, to carry many books with them.

Idem Epist. ad Eustochium.

Non solùm inopum necessitatem sustentat, sed pronâ in omnes munificentiâ aliquid & habentibus providet. In Epitaph. Fabiolæ. Vide Magdeburg. Cent. 12. cap. 6.

Bibliothecam meam 40 amplùs annorum spatio magnâ diligentiâ ac sumptu congestam, dividi, vendi, ac dissipari veto, eámque communem inter filios, qui literis operam navabunt, facio, ità ut etiam exteris ad usum publicum pateat. Thuanus in Testamento suo ad calcem Continuationis Historiarum sui temporis. Act. 3. 6.

Fourthly, Poore Lay-men and Women. For though they have neither silver nor gold, yet

such as they have they may give. And therefore upon them also lieth this dutie of hospitality, as appeares by the Prophet Elias, who required it of the poore widow of Sarepta: and by the Apo-

1.King.17.10.

1.Tim.5.10. stle S.Paul, who among the good works and qualities necessary to a widow that would be maintained out of the Church-treasurie, requires this in expresse terms, *if she have lodged strangers.* And albeit he did know and acknowledge that

Heb.10.34. the Hebrews had been *spoiled of their goods*, yet nevertheles he sent them this exhortation, *Be not*

Heb.13.2. *forgetfull to entertain strangers:* thereby shewing, that povertie did not dispense with them, or free them from the performance of this dutie; but that they were still, as before, obliged to practise the same according to their present ability. The *deep poverty* of the Macedonians kept them not

2.Cor.8.2. from sending *to their power, yea and beyond their power*, a liberall and rich contribution to the poore Saints at Jerusalem: and the small substance of the poore widow was no let to her *from casting*

Mark.12.43. *more into the treasury, then all the rich ones that cast*

Matth.25.23. *in much.* As a servant may be *good and faithfull over a few things:* so a man or woman may be hospital and bountifull in a little estate: *for if there*

2.Cor.8.12. *be first a willing minde, hospitalitie is accepted* (of God and godly wise men) *according to that a man or a woman hath, and not according to that they have not.* What was Rebekahs hospitalitie so much

Gen.24.18,19 extolled by Chrysostome, but water cheerfully afforded to Abrahams servant for him and for his camels? And what doth Christ require of them

Homil. *Qualis uxor sit ducenda*, Tom.5.

that

that can give no more to his poore ſtrangers, but *a cup of cold water onely?* proteſting withall, that if they give but ſo much, *they ſhall in no wiſe loſe their reward.* If but water, but a cup of water, but a cup of cold water be not ſlighted as a cold entertainment of a ſtranger, but be thought enough to make a poore man hoſpital, even by the beſt priſer of all things and actions; who can exempt himſelf from this duty under the pretence of diſability? Is not water a cheap proviſion, a cup of water a ſmall quantitie, and a cup of cold water ſoon made ready? Let no man therefore (ſaith S. Hierome here, and S. Auſtin elſewhere) plead povertie in this caſe, ſaying, I have not ſo much as a few ſticks to warm a cup of drink for a ſtranger, and how then ſhould I be given to hoſpalitie? *For our Saviour hath foreſeen, and prevented this excuſe by a moſt eaſie command.* And S. Auſtin goes yet a ſtep further, affirming, that courteous affabilitie, and loving language proceeding from the heart, is able to make a poore man hoſpital in the ſight of God, and to procure for it a bleſſed reward at his hand. There are among ſtrangers many able ones that need not any mans beneficence, and they that ſtand in need thereof are well ſatisfied with the good words of thoſe that can ſhew them no good deeds. Let ſuch therefore above all others practiſe here the French proverb, *At the leaſt have honey in thy mouth, thou that haſt not money in thy purſe.* Ever abhorre that monſtrous doggedneſſe of thoſe Jews in Sabellicus, who were ſo inhoſpital, *that they would not*

Matth. 10. 42.

Hanc excuſationem leviſſimo præcepto Servator diluit, ut calicem aquæ frigidæ toto animo porrigamus: frigidæ, inquit, aquæ, non calidæ, nè & in calidâ paupertatis occaſio ex lignorum penuria quæreretur. Hier. in loc. Aug. in Pſal. 125. Aug. in Pſal. 103.

If we be not of ability to do ſtrangers any good, yet comfortable words ſhall pleaſe both them, and God that made this Law for them. B. Bebingt. on Exod. 22. 21.

Aye au moins du miel en bouche, qui n'as point de monoye en bourſe. Sabell. Exemp. lib. 6. cap. 1.

ſo

so much as shew the way to a stranger going astray, nor the fountain or spring to him that was thirsty. Which (we know) are no great matters, but onely meere offices of common humanity.

CHAP. VII.

The Means to practise hospitality.

Tit.2.14. NOw becauſe we have been redeemed and purified that we ſhould be *zealous of good works*, by earneſt proſecuting the means of doing

Tit. 3. 8. them in the beſt manner; and *carefull to maintain them*, by being provident and forecaſting to do them conſtantly: therefore we muſt endeavour to be eminent in this good work we ſpeak of, and to keep reall hoſpitalitie all the dayes of our life, by uſing theſe two ſpeciall means; Labour or induſtry in lawfull getting, and Frugalitie or thriftineſſe in ſpending our goods lawfully gotten; according to the French Apophthegme, *A ſeaſonable gathering, and a reaſonable ſpending, make a good houſe-keeping.*

Amaſſer en ſaiſon, deſpenſer par raiſon, font la bonne maiſon.

Firſt, Labour or induſtrie in lawfull getting. For it is the beating of the brain, or the ſweating of the brow; not the bare *talk of the lips*, nor *the deſire of the heart*, that inables a man to perform this duty and others of the like nature: according to the common proverb, *Wiſhers and Woulders are no good houſholders. He becomes poore that deales with a ſlack hand: but the hand of the diligent*

Pro. 14. 23. Pro. 13. 4.

makes

makes rich, saith Solomon, Prov. 10. 4. And again, *The slothfull man rosts not that which he took in hunting, but the substance of a diligent man is precious*, Prov. 12. 27. And the Greeks say, that *plentifulnesse follows painfulnesse*, and that *all things are made servants to care and industry*. Caius Furius by his painfull dexterity and unwearied labour got more revenues out of one small field, then his neighbours out of many great ones. Whereupon being accused to the Magistrate, as if by witchcraft he had conveyed the corn of other mens ground into his own, he came with all his goodly rusticall instruments, with his strong and lusty daughter, and his wel-fed oxen, and spake thus to the Judges; *See, my Lords, these be my witchcrafts and sorceries, but I cannot shew you my watchings and sweatings*. This being done and spoken, he was presently absolved by the sentence of all. It is labour and industry in a lawfull calling which the Apostle prescribes to the Ephesians, as a means of bounty and beneficence: *Let him that stole, steal no more: but rather let him labour, working with his own hands the thing which is good, that he may have to give to him that needs*. Where he nameth *the work of the hands* for every work profitable to get a mans living, by one kinde understanding all sorts of labour: and *the thing that is good*, to exclude thereby all dishonest trades and unlawfull means of getting maintenance. And Solomon describing the vertuous woman, saith in the first place that *she seeks wool and flax, and works willingly with her hands*: that

Πόνῳ πλοῦτος ὁμηδεῖ. Τῆς ὀπμελείας σχεδὸν πάντα γίνεται. Stob. Serm. 27.

Plin. l. 18. c. 6.

Acts 20. 34, 35. Eph. 4. 28. *Argumentum continet à majori ad minus, q. d. Ei nulla est recusanda conditio, quantumvis dura & molesta, quo nemini sit injurius: neque id modò, sed ut succurrat fratrum necessitati.* Calv. in loc. *Opus manuum nominat, ut ex specie genus intelligatur: &, id quod bonum est, ut artes victum quærendi inhonestas excludat.* Estius ibid. Prov. 31. 13, 19, 20.

she layes her hands to the spindle and her hands hold the distaffe: and then, that *she stretches out her hands to the poore, yea she reaches forth her hands to the needie.* And Saint Luke having testified of Dorcas, that she *was full of good woorks, and alms deeds which she did*, he soon after sheweth the means & fountain of her beneficence, to wit, her labour and industrie *in making coats and garments.* So Peter Martyrs wife is commended for having been *a prudent and painfull huswife, and bountifull to the poore and needie:* the former good qualitie enabling her to the latter.

Acts 5.36,39.

In re domesticâ prudens & industria, & erga egenos munifica. Similer. in vita P. Martyris.

Secondly, Frugality or thriftinesse in spending our goods lawfully gotten. For as *he that is slothfull in his work, is brother to him that is a great waster* (the one falling as certainly, though not so speedily, into want as the other:) So frugality and saving should be neare of kinnne to painfull and industrious getting, and must needs concurre in him that will continue to be hospital indeed. Such an one must here observe that rule of frugalitie taught us by the gracious lips of our * Saviour, so to dispose of that plenty which Gods goodnesse hath bestowed on us, *that nothing be lost*, John 6. 12. Now a thing may be lost and spoiled *two wayes* by our own fault, saith a godly Writer upon the place; either when we

Prov. 18.9.

* If he would be so saving that could do wonders, and miraculously multiply meat and drink; how thrifty should we be that can earn so little? Though the Eagle be so able to get her prey, yet she is so frugall that *she layeth up the meat that her young ones leave*, for another time; ἀποθησαυρίζει τῶν περιττευόντων τροφὴν τοῖς νεοττοῖς, Arist. Hist. Animal. lib. 9. cap. 32.

Fit hoc bifariàm: Si vel perire sinamus fruges, ne cui sint usui, quod avari & fœnerato res frequenter faciunt: vel etiam turpiter dissipemus quæ multis aliis poterant sufficere. Gual. Hom. 46. in Joan.

suffer

ſuffer our meat and drink to wax corrupt and dead, and our garments moth-eaten, or our gold and ſilver to be cankred and ruſtie, rather then beſtow them upon our ſelves and upon the poore; as thoſe rich men did whom Saint James had good reaſon to threaten ſo: for they ſhould have followed this wholeſome counſel of the Wiſeman; *Loſe thy money for thy brother and thy friend, and let it not ruſt under a ſtone to be loſt:* or when by exceſſe and intemperance we do waſte and laviſh that, which might have ſufficed many others beſides us; as when Nabal did poure ſo much wine or ſtrong drink into his ſtomack that *he was very drunken. A good layer up makes a good layer out, and a good ſparer makes a good ſpender,* ſaith the Dutch Proverb truly. This is plainly verified in that vertuous Ruth, which was no leſſe pious and charitable in ſpending, then ſoberly frugall in ſparing and ſaving: for *ſhe brought forth and gave to her poore Mother in law that ſhe had reſerved at dinner, after ſhe was ſufficed. Frugalitie,* ſaith Juſtin, *is the mother of vertues.* I am ſure it is the baſis and foundation, the pillar and ſupporter of liberality and beneficence. For as by lopping of the ſuperfluous branches, a good tree is made more fruitfull: ſo by cutting off all needleſſe charges and expences, a liberal man abounds more in good works. Though Peter Martyr had forſaken all for the Goſpels ſake, and left his great riches and preferments he did injoy in Italy, having nothing to live on but a ſmall ſtipend for his Profeſſorſhip at Strasbourg, yet being

James 5. 3.
Ecclus 29. 10.

1. Sam. 25. 36.
Bonus conduſacit bonum pretium, & bonus Servatius bonum Bonifacium Selneccer.
Ruth. 2. 18.

Genitrix virtutum frugalitas. Juſt. lib. 20.

Stipendio modico, vel potiùs exiguo contentus vita erat ità frugali, ut quod haberet non modò ſibi ſufficeret, ſed aliquid etiam ſupereſſet ad amicos juvandos. Simlerus in vita ejus

being very frugal and sparing he had enough to maintain himself, and to help his friends too. Whereas on the contrarie, an expensive man is like a costly piece of ground, the charges whereof equall the revenues, be they never so great. By his wasting and overlavishing of his estate he disables himself from doing good to others: Either for the present, as that Romane Captain in Tully, who was not one peny the richer for that huge summe of money which had been given him, because he had done with it as a naked man would do with the nuts that he gathers, carrie them all away in his belly for lack of pockets: and the Poets insinuate no lesse by their lustie giant Briareus, who had nothing to shew of all his comings in, because his fifty bellies did consume the gettings of his hundred hands: *all the labour of* that *man* or monster was *for his mouth*, and did slide through his throat;

Devorat os oris quicquid lucratur os ossis:

Or at least for the time to come: for to want and to waste differ but in time; a poore man hath no riches, a prodigal shall have none. And therefore the Cynicall Philosopher was provident and wittie, when begging but half a peny from other men, he did beg ten groats at once from a prodigal unthrift: who marvelling at that, and asking him the reason, received this wise and wholesome answer; *I beg so little from other men, because I hope to get oft something from them; and I ask so much of thee, because I look not to have any more almes at thy hands. It is like the seven yeares*

of

Homini ut agro, quamvis quæstuosus sit, si tamen & sumptuosus, non multum supererit. Cato *De Re rustica* ferè initio *Magius innumerabilem pecuniam sibi datam non conservavit, sed tanquam nudus nuces legeret in ventrem abstulit.* Cic. 2. de Oratore, paragr. 265.

Eccles 6.7.

Pauper non habet divitias, prodigus non habebit.

Laertius in vita.

of plenty were not confined to Egypt; other Countries adjoyning were no lesse fruitfull: yet in the seven yearcs of famine, Egypt had corn when they wanted. See the difference betwixt a wise prudent frugalitie, and a vain ignorant expence of the benefits of God: The sparing hand is both full and beneficiall; whereas the lavish is not onely empty, but injurious. B. Hall Contemp. book 3. In Joseph.

Seeing then frugality and saving be so great a help to good house-keeping, and a preserver of reall hospitality, let it remove all lets and hinderances of the same: let it be used as a razor of all wicked and superfluous, and as a rule of all good and necessary expences: let it quite shave and cut off all expences about surfetting and drunkennesse, harlotrie and wantonnesse, and other debaucht courses, which the best among the Heathens have been ashamed of, and therefore *should not be once named among Christians, as becomes Saints:* Ephes. 5. 3.

Nomina sunt ipso penè timenda sono.

And let it also moderate and diminish those excessive charges which too commonly men are at, about things lawfull, necessary, and commendable. Such are

First, The building and trimming of their houses: as if they were to live for ever in this World. This was a fault found by Plato in the old Agri- Ælian. Variæ Hist. lib. 12. cap. 29. *Est stultum genus hominum qui insatiabili ædificandi studio flagrant, nunc rotunda quadratis, nunc quadrata rotundis permutantes. Neque verò finis ullus, neque modus, donec ad extremam redacti is inopiam, nec ubi habitent, nec quid edant, superfit.* Erasm. Encom. Moriæ.

Fayus in Eccles 2.4.

gentines, and is by the Turks in the Christians of our times: whose works are unlike the works of Abraham. For he was not curious in his dwelling, but courteous in entertaining of strangers: He contented himself to dwell in a tent, yet his doores were open to strangers and travellers: but these are curious and costly in decking and adorning their houses, and negligent and niggardly in harbouring strangers and passengers. Their sumptuous buildings may be called *Mock-strangers* as well as *Mock-beggers*: for like the barren figtree in the Gospel, they are *seen a farre off*, and promise good relief to the hungry passenger; but let him come to them, he shall finde (at the best) many goodly leaves of complemental, but no fruit of reall hospitalitie: or if haply he findes any, it is like that of the Indian figtree, *no bigger then a bean, though the leaves be as broad as a target:* nothing in comparison of that which was expected and justly lookt for by the outward shew. In the Old Testament the great ones are oft reproved for their vain and ambitious wastfulnesse in this kinde. For they *built houses of hewn stones*, they made *wide lodgings and large chambers, all sieled with Cedar, and painted with Vermilion.* They would needs have *benches* and *beds*, yea, *houses* and *towers of yvorie*: and then *their inward thought was that their houses should continue for ever, and their dwelling places to all generations.* But in this their foolish imagination they did reckon without their hoste: for *I will smite the winter house with the summer house, and the houses of yvorie shall perish,*

Mark. 11.13.

In verbis quidvis, in factis nil sed habebis, ut de Aulicis dici solet. Par. in Gen. 18.3

Foliorum latitudo peltæ effigiem Amazonicæ habet: fructus rarus est, nec fabæ magnitudinem excedens. Plin. lib. 12. cap. 5.

Amos 5.11.
Jer. 22.14.
Ezech. 27 6.
Amos 6.4.
Amos 3.15.
Cant. 7.4.
Psal. 49.11.

and

and the great houſes ſhall have an end, ſaith the Lord, Amos 3.15. So diſpleaſing to God is mans prodigality and profuſeneſſe in building.

Secondly, The buying and keeping of horſes, and hawks, and dogs: wherein ſome are ſo intolerably laviſh and exorbitant (to ſay no more) that *Hoſpitals which were uſed to entertain ſtrangers, are now abuſed to maintain hawks and dogs*, as a late Divine complains. And well may he: For if Mahomet be juſtly exclaimed againſt, for having turned into ſtables the Temples which Conſtantine the great had built for the ſervice of Chriſt, and ſpirituall manuring of Chriſtians: are they not worthy of a ſharp check and cenſure, that profeſſe themſelves to be Chriſtians, and yet dare change their anceſtours liberality upon Chriſts members, into prodigality upon beaſts? that ſo loath the company of ſtrangers, and ſo love to be among their hawks and dogs, as to make that their chief delight, which was Nebuchadnezzars puniſhment, *never to be from beaſts?* Among the Heathen Romanes they were infamous for prodigalitie, that ſpent too much money about the inſtruments of hunting.

Thirdly, Bodily exerciſes and recreations, as ſhooting, bowling, playing at tenis, and ſuch like honeſt and healthfull ſports: wherein many a man doth ſometimes farre exceed the rules of frugality preſcribed by godly-learned* Divines; as, Firſt, that the ſumme of money which they play for, be not great in it ſelf. Secondly, that it be not greater then the eſtate of thoſe that play will well

Doct. Williams *of the True Church*, book 5 chap. 14. pag. 802.

In cultum Chriſti, & cultuam Chriſtiani.

Dan. 4.

Prodigi dicuntur qui venationum apparatu pecunias profundunt. Cic. Offic. 2.

* B. Babing. on the 8 Com. Dan. de ludo Aleæ cap. 4. Perk. *Caſes of Conſcience*, book. 3. chap. 4 M. Gataker *of Lots* chap. 9

well permit. Thirdly, that it be not taken and kept by the winners, but that it be bestowed upon a common meal, both for the recompense and amends of the losers, and also for the maintaining and cherishing of mutuall love and friendship.

Fourthly, Apparel and raiment. For many spend so much in the number, matter, and making of their garments, that they have but little left to be liberall withall. In our* Saviours time they that wore soft clothing were *in Kings houses*, and confined to places of eminencie and publick authoritie. But now a-dayes we need not go out for to see such: for they are to be seen every where. Very carters will be clothed as courtiers, and ruffle it in silk that scarce are able to pay for wool. What hospitalitie, trow ye, can be expected from those, that have turned great rents into great ruffs, and lands into laces? that carry some whole Mannors upon their backs? Excesse in bravery and costly apparell is lesse intolerable in the weaker sex: and yet S. Paul will have women professing godlinesse to adorn themselves with good works, but* not with gold or pearls, or costly aray, that is, rather with those then with these, because they can hardly stand both together: as Saint Cyprian wrote to the Virgins of his time, that *the seekers of chains and bracelets have lost their charity and beneficence*: and the French proverb saith, that *silk doth quench the fire of the kitchin*: meaning, that sumptuousnesse of apparel destroyes hospitality and good housekeeping.

Fifth-

* Matth. 11.8. *Christus molles & pretiosas vestes minimè sustulit à mundo, sed ostendit quibus convenirent.* P. Mart. Loc. Com. class. 2. c. 11. num. 79. *Uno sito villarum insunt pretia.* Hieron. in vit. Paul Erem *Saltus & insulas tenera cervix fert: graciles aurium cutes Kalendarium expendunt, & sinistra per singulos digitos de saccis singulis ludit.* Tertul. de Habitu mulieb. cap. 9.

* A negation for a comparison, as pag. 9. *Quærentes ornamenta monilium perdiderunt morum.* Cypr. lib. de Habitu Virg. *La soye esteint le feu de la cuisine.*

Fifthly, The furniſhing of their ſtudies with books. For as too much reading wearies the fleſh, and weakeneth the bodie and brain: ſo the immoderate buying of books waſtes a mans eſtate, and diſables him from good works. Therefore Seneca and Lucian among the Heathens, and Iſidore and Petrarch among the Chriſtians, have written purpoſely againſt this unthriftineſſe of ſome Scholars of their times, calling it *a ſtudious exceſſe, and bookiſh profuſeneſſe.* In ſome, ſaith Seneca, this coſtlineſſe and curioſity about ſo many and ſo fair volumes proceeds not from any deſire of growing expert in their own profeſſion, but out of vain glory and oſtentation. In others, ſaith Petrarch, it ſpringeth from a covetous and niggardly diſpoſition, thereby to free themſelves from the duties of bounty and beneficence. They have ſo many books to buy every yeare for the better diſcharge of their calling (forſooth) that no man ſhould hold them to be bound to keep hoſpitality, becauſe the ſtreams of their expences run faſt an other way.

Luc. Serm. *Adverſus indoctum & multos libros ementem.* Iſidor. Peluſ. lib. 1. Epiſt. 127 & 399. *Studioſam luxuriam.* Sen. de Tranquil. Animi c. 9. & Epiſt. 2.

Sunt qui obtentu librorum avaritiæ inſerviunt. Petr. de Remediis utriuſque fortunæ. l. 1. dial. 43. See a pretty Epigram in Martial (lib. 9. ep. 47.) here appliable, or at leaſt to the firſt of theſe ſeven particulars.

Sixtly, The taking of Tobacco. The abuſe whereof is ſo great and generall, that a zealous Prelate of this Church complains thus of it in his Sermon to the laſt Parliament: *Is there not now as much ſpent in wanton ſmoak, as our honeſt forefathers ſpent in ſubſtantiall hoſpitality?* And before him a Royall Authour, and a Head of Parliaments hath paſt his publick cenſure upon it in theſe terms: *That witch Tobacco hath quite blown away the ſmoak of hoſpitality among our young*

B. Hal Serm. on Acts 2. 37. pag. 42 in 8.

K. James in his Treariſe of *The True Peacemaker.*

gallants, and turned the chimney of their forefathers into the nostrils of the children. And again, in a Treatise professedly written of this Argument, he speaks thus to his subjects: *How ye are by this custome disabled in your goods, let the Gentry of this land beare witnesse; some of them bestowing three, some foure hundred pounds a yeare upon this precious stink, which I am sure might be bestowed upon many farre better uses.* An other late learned, and much esteemed Writer lashes the same abuse on this wise: *How excellent soever Tobacco be in it self; as it is commonly abused by most men, which take it as tinkers do ale, it is a plague, a mischief, a violent purger of goods, lands, health,* &c. In wine and Tobacco the common saying is commonly made too true; *Give to some men an inch of liberty, and they will take an ell.* For as Saint Bernard noted of the Monks of his time, that because Saint Paul hath warranted the lawfull use of wine, by exhorting his dearly beloved Sonne Timothie to *use a little wine for his* weak *stomacks sake and his often infirmities* arising from painfulnesse: therefore strong and lustie drones would needs abuse much of it to the great hurt of their heads, by pouring into their stomacks a *modium* for a *modicum*, *a barrell* of wine for *a beaker:* So because some discreet and experienced Physicians, and also some strict Divines, have told their patients and friends that are of a cold and moist temper, of a rheumatick and phlegmatick constitution, that it was good for them to take now and then a little Tobacco: therefore in stead of a pipe

Counterblast to Tobacco, towards the end.

Mr. Burton in his *Anatomy of Melancholy* pag. 350 edit. 3.

Sub finem Apologiæ ad Gulielmum Abbatem. Whose words D. Playfer thus contracts and refines, *Vinum Apostolus admittit, Monachus immittit: modicum Apostolus præmittit, Monachus prætermittit.* 1. Tim. 5. 23.

a pipe many will needs take a pound: and, which is the worſt of all, even they to whom it is not expedient, by reaſon of their contrary complexion, are wilfully brought under the power of that creature, and caſt away whole ſhillings and crowns in Tobacco, that cannot finde one half peny for any charitable deed.

Laſtly, Banqueting and feaſting: Wherein one at the leaſt of theſe three ſpots of unthriftineſſe is commonly ſeen; Exceſſe of frequency, exceſſe of plenty, exceſſe of delicacie. Firſt, Exceſſe of frequencie: for as *with* all *loyterers*, ſo with ſome feaſters *it is alwayes holy-day*. This they willingly are ignorant of, that the rich man in the Goſpel is not branded for faring ſumptuouſly, but for faring ſumptuouſly *every day*. They are neither of the Prophets nor of the Poets minde, that *to every thing there is a ſeaſon; a time to keep, and a time to caſt away*; a time to fare ſparingly with thoſe of our own family, and a time to feaſt liberally with our friends and neighbours: that *pleaſures are more pleaſant if they be ſeldome uſed*. But they will be famous for their oft feaſting, and follow the ſteps of Cydon the Corinthian, who by daily entertaining in his houſe one gueſt or other, gave occaſion of the Greek Proverb, *There is alwayes ſome body in Cydons houſe*. Secondly, Exceſſe of plentie: for there be ſome churliſh Nabals, who ſeldome indeed feaſt their friends and neighbours; but when they feaſt them, they go farre beyond their degree and calling: for they hold a feaſt,

Ignævis ſemper feriæ, ſaith the Proverb: So, convivatoribus ſemper feriæ.

Luke 16. 19.

Eccles 3. 1, 6.

—*Voluptates commendat rarior uſus.* Juvenal. Sat. 11

Ἀεί τις ἐν Κύδωνος: *Semper aliquis in Cydonis domo.* Eraſm. chil. 2. cent. 2. Adag. 15.

1. Sam. 25.36.

not like rich tenants and countrifarmers, but like Kings and Soveraignes, like Isaacius Angelus, one of the Greek Emperours; whose common feasts did so exceed in abundance and quantity of provision, that they were said to be nothing else but *a mountain of loaves, a forrest of wilde beasts, a Sea of fishes, and an Ocean of wine.*

Nicetas in ejus vitâ lib. 3.

Thirdly, Excesse of delicacie: for there be some banquetters and feasters, for whom no dainties are good enough but deare bought and farre fetcht: like that belly-god Philoxenus, who said that *that was the sweeteſt, which was the deareſt;*

Ælian. l. 10. c. 9

and like those degenerated Romanes,

Juvenal. Sat. 11.

*That sought amongst all th' elements what might
Best please their palats, and bring most delight:
That car'd not what they paid, yea alwayes thought,
Those things were best that were most dearly bought*

Contrary to the French Paronomasie, *Le coust m'en fait perdre le gousт.*

This good house-keeping, as the world counts it now-a-dayes, is censured by * Aristotle as *a vain-glorious and unseemly thing*, and termed by * Seneca no better then *a madnesse of feasting, and most filthy wasting of patrimonies*, which hath brought many rich men to poverty, and poore men to beggery: and is a great evidence of our degenerating from our pious ancestours: whose Christian frugality three grave Divines compa-

* Arist. Ethic. lib. 4. cap. 2. ait *fumosam & indecoram vanitatem esse in rebus parvis sumptus magnos facere, & magnificentiam ostentare: ut si quis nuptiali convivio sodales suos excipiat,* ὅτον ἑστιᾶν γαμικῶς ἑαυτόν.

* *Interea gustus elementa per omnia quærunt,
Nunquam animo pretiis obstantibus; interiùs si
Attendas, magis illa juvant quæ pluris emuntur.*

* Sen. De Benef. lib. 1. cap. 10. *Conviviorum furor, & fœdissimum patrimoniorum exitium culina.*

ring

ring with our Sybariticall luxurie, cannot refrain themselves from writing, that [a] *in the new-found feasts of this Age profuseneſſe and profaneſſe ſtrive for the tables end:* [b] *in which the noſe is no leſſe pleaſed then the palate, and the eye no leſſe then either: whereinthe piles of diſhes make barricadoes againſt the appetite, and with a pleaſing encombrance trouble an hungry gueſt:* [c] That *the rule of feaſts and banquets ſeems to be dead with our forefathers, whoſe diſhes for ſort, number, price, and ſerving out, were inferiour to our ſauce:* That [d] *ſuch are now the feaſts of Chriſtians (for the moſt part) that leſſe then the reverſion might ſuffice the whole company: which notwithſtanding, we ſuffer the poore to ſtarve, who might be well fed with the ſuperfluitie thereof.*

Tantum luxuries potuit ſuadere malorum!

Of all which immoderate expences, which are ſo many deſtroyers of hoſpitalitie, if we come now to examine the common defence and juſtification, we ſhall finde that *a bad cauſe is made worſe, while men go about to make it good.* Let a prodigal be reproved for his exceſſe in any of theſe things which I but now touched, he hath this anſwer ready; *I am able to be at that coſt, and ſo long as I ſpend nothing but mine own, what hath any man to do with it? Is it not lawfull for me to do what I will with mine own?* But we reply with an old Philoſopher, that *he is a very bad cook which having ſalt enough will put on more then needs, to make good meat both unpleaſing and unwholſome:* and with an ancient Father, that *no man ought to boaſt of any thing, becauſe nothing is his but lie and ſinne.* Whatſoever

[a] Biſh. Hall, *Holy Panegyrick* or Serm. on 1. Sam. 12. 24, 25.

[b] *Cenſure of Travel.* Sect 21.

[c] Dr. Taylor on Tit. 1. 12. page 257.

[d] Mr. Taffin *Amendment of life* 2. book 14 chap.

Cauſa patrocinio non bona, pejor erit. Ovid. 1. Triſt. 1. Matth. 20. 15. Zeno apud Stob. Serm. 13. *In nullo gloriandum, quia nihil eſt noſtrum, niſi vitia & peccatum.* Cypr. Teſtim. ad Quirinum lib. 3. c. 4. & laudatur ab Auguſt. lib. de Prædeſt. SS. cap. 3.

ver elſe we have, is ſo our own before men, as yet before God we are not Lords and Maſters, but only Stewards and Diſpenſers thereof. For God beſtows his bleſſings as the Sun doth his beams, that is, in ſuch a manner as that they depend ſtill from him after he hath beſtowed them. He never alienates from himſelf the propriety of any thing that he gives. Though he hath given to the children of Iſrael the land of Canaan to inherit, yet ſtill that land is his land and his poſſeſſion: and though *he hath given the earth to the children of men*, yet ſtill *the earth is the Lords and the fulneſſe thereof: and whatſoever is under the whole heaven is his*; not onely of ſtanding and unmoveable goods (as they be called) but alſo of moveable and tranſportable; which in ſundry places he doth expreſſely challenge as his own; ſaying, *The ſilver is mine, and the gold is mine. Every beaſt of the forreſt is mine, and the cattell upon a thouſand hils: the wilde beaſts of the field are mine.* And when he threatens to take away from the Jews, the corn, and wine, and oyl, the wool and the flax that he hath given them, he calls theſe goods *his* goods, becauſe they were ſtill his own, notwithſtanding his former grant and beſtowing of them.

Levit. 25. 23. compared with 2. Chron. 20. 11. Pſal. 115. 16. Pſal. 24. 1. Job 41. 11.

Hag. 2. 8. Pſal. 50. 10, 11.

Hoſ. 2. 8, 9. Οὐ γὰρ σὸν ἐστι τὸ δοθὲν, ἀλλὰ τοῦ δεδωκότος. *Non enim tuum eſt quod datum eſt, ſed ejus qui dedit.* Chryſ. in 1. Cor. 4. Hom. 12.

Seeing then Gods right and dominion over all his gifts is ſo boundleſſe and univerſall, ſo permanent and inalienable, it was a moſt falſe and vain boaſting for thoſe in the twelfth Pſalme to ſay, *Our lips are ours, who is Lord over us?* who hath power and authority to preſcribe us any rule of ſpeaking? for they ſhall one day give account of

of every word idlely ſpoken. And no leſſe untrue and abſurd is this bragging of others, *Our goods are ours, who can controll or confine our expences?* for they ſhall be brought to a reckoning for every peny miſpent. And as when Pharaoh ſaid, *My river is mine own*, God immediately threatned him *to put hooks in his chaws*, and bridle his arrogancie: So hath he oft-times curbed and repreſſed thoſe proud vaunters and waſters of their means, by ſeverall inhibitions of his Vicegerents upon earth. For Conſtantine the Great made an expreſſe Statute againſt the building of ſtately houſes in the countrey, commanding that whoſoever durſt afterwards ſpend much of his means that way, *ſhould be deprived of that poſſeſſion.* And the Emperour Juſtinian did reſtrain and confine the games and ſports of rich men to a little ſumme of money, and of other men to a great deal leſſe: charging moreover the Preſidents and other Officers to ſee this law ſtrictly kept, or elſe to be fined ten pounds a piece for their negligence. The laws of this Kingdome likewiſe inhibit laviſhneſſe in the ſame kinde: for in the 33 yeare of King Henry the eighth, and in the ſecond and third of Philip and Mary, injunctions were made to repreſſe the wretched practiſe of thoſe that were continually crumbling away their wealth by ſports and recreations. And in the yeare 1601 Henry the fourth of France made a law againſt exceſſive coſtlineſſe of apparell, and namely againſt the wearing of gold and ſilver lace. And the Magiſtrates of Geneva are carefull

Ezek. 29. 3, 4.

Conſt. lib. 6. c. *De ædificiis privatis.*

Cod. lib. 3. tit. 43. leg. 2.

full to keep all their subjects within the compasse of frugalitie and thriftinesse in every thing, as the best rent and revenue of their Commonweal.

Neither have Heathenish States and Law-givers been forgetfull or negligent in this point. For the Lacedemonians had a Statute enacted by Lycurgus against all manner of excesse and profuseneſſe: and the Romanes had one made by Lætorius, to appoint overseers for prodigals, as well as for * mad and frantick fellows. And besides that they had seven * *Sumptuary laws* made by several Magistrates, to restrain all superfluity in apparell and feasting, and in household-stuffe or furniture. The execution of which wholesome laws, when Cato the elder saw to die and decay, he laboured might and main to revive it, and used goats skinnes in publick feasts in stead of costly hangings and curious carpets: whereupon he * got great commendation for helping frugality by his example. And they that are in good esteem amongst us for their place and gravitie, shall be no lesse praised by the better sort, if they will first begin to break the custome of excesse and superfluitie in all or any of these forenamed things. They shall be reputed moderate and reformers, and men willing to give example to change vice into vertue. Let all such therefore revive

Plut. in Lycur.

* *Furiosi & prodigi, licèt majores 25 annis sint: tamen in curatione sunt agnatorum, ex lege 12. Tabularum.* Justin Instit. lib. 1. tit. 23. As it appeares by the common Adage, *Ad agnatos & gentiles deducendus est*, they did account all prodigals madde men: they meaning no more by that, then we do by our English proverb, when we say of a spend-thrift, *Let him be begged for a fool.*

The reason of their Adage was, because if any were distracted, by the Romane law his wardship fell *ad agnatos & gentiles*, to the next of the kindred. M. Godwyn Anthol. Rom. Hist. lib. 3. sect. 4. cap. 14. * Alexand. ab Alex. lib. 3. cap. 11.

* *Non mediocrem laudem tulit, quòd frugales mores exemplo juvaret.* Alex. ibid.

that

that good rule of a Father, *The measure of these things should be the use, not the cost or statelinesse.* Let them renew the doctrine and practice of all ancient holy men, *who during their abode in the flesh lived alwayes modestly and frugally, and commended that kinde of life by their words and actions.* Let them cast out that worldly fear of being noted for poor and pinching, if they do not as other men. For as Portius Cato answered the proud dames of Rome, which under that pretence stood so hotly for the abrogation of the Law Oppia, purposely made to restrain the bravery of their sex: *These aspersions cannot be justly laid upon them that forbear those things which the Law forbids.* If a heathen man could say, that where there is a law for frugalitie & modestie which a man observes, it is not to be imputed to penury or niggardlines, but to obedience and observation of the law: how much rather ought we Christians, whom God by so many precepts and decrees hath commanded to keep modestie and moderation, constantly to reject such reproaches of the World and the Flesh, and to be content with the testimonie of our own conscience, that our frugality proceeds from the fear of God, and a feeling of our own dutie, which bindes us to yeeld obedience to his holy will?

Finally, though profuseneſſe and immoderate expence in true hospitalitie be not a common fault in this age, yet it will not be amisse to say that therein also it must be avoided, as an enemie to constancie and continuance in the practice of

Τὸ τῶν μέτρον ἡ χρεία, μὴ ἡ πολυτέλεια γινέσθω. Clemens Alexand. Pædag. l.2.c.3.

Profectò Sancti piique viri, dum fuerunt in carne, modestè ac frugaliter vixerunt, atque id genus vitæ cùm doctrinâ tum exemplo commendârunt. P.Martyr in 1.Reg.7.fol.54

Pessimus quidem pudor est, vel parsimoniæ vel paupertatis, sed utrumque Lex vobis demit, cùm id quod habere non licet, non habetis. Liv. lib.34. initio.

the same: whereas moderation is the mother of duration, and maintainer of good works. And therefore S. Hierom wrote to his friend Paulinus, that *too great liberalitie destroyes it self:* and hearing that Paula was somewhat over-bountifull in this kinde, he warned her *to take heed, lest she did thereby disable her self from doing that continually which she did willingly: then which* (saith the wise Oratour) *what can be more fooliſh?* Seeing it is farre better to give a little unto many, then much unto few; we must not afford unto strangers a superfluous, but onely a sufficient entertainment; not a curious diet, but an obvious fare: and be of Socrates his minde, who said thus to one that was finding fault with him for providing no better cheer for the guests that he had invited to supper: *If they be honest and temperate men, there is enough for them, and I know they will take it in good part: if dishoneſt and intemperate, there is but too much for them, and it matters not what they think of their entertainment.* Having received strangers into our houses, we need not be distracted about many things, as Martha was; but onely be carefull for them that they lack nothing that is fitting, as the good Shunamite was for Elisha and his servant. For *this is the scope and end of receiving strangers, to consider their necessities: Using this World* (*saith the Apostle*) *and not abusing it; Now needlesse expence is an abuse. When thou prepareſt a table full of daintie dishes for a stranger, thou doeſt accuse him of gluttonie and lickorishnesse, and disgrace him by arguing that he takes delight in such pleasure and*

Nimiâ liberalitate liberalitas perit.

Providendum est nè quod libenter facias, semper facere non possis.

Quid est stultius quàm quod libenter facias, curare ut id diutiùs facere non possis? Cic. Offic. 2.

Etiam bonorum operum sumptibus immoderatum esse non decet, ut abundes pluribus: nec largiri oportet peregrinis superflua, sed competentia; nec ornatum convivium, sed cibum obvium. Ambros. Offic. l. 2. cap. 21.

Laërt. lib. 2.

Basil. in Regulis fusiùs explicatis, cap. 20.

and excesse. We have a pattern of frugalitie in Abrahams hospitalitie: for he prepared for his guests no curious diet or daintie dishes, but onely plain and wholsome countrey-fare, as cakes, butter, milk, and veal, and such like: and in his invitation he promised them but a morsel of bread, for two reasons, as Calvin well observes; First, to shun vain glory and brags, by extenuating modestly the benefit he meant to bestow upon them: Secondly, and principally, to move them the sooner to yeeld to his invitations and intreaties, because modest men are unwilling to put others unto any charge or trouble: and therefore he that will make them accept his kinde offer, must first perswade them that they shall be neither chargeable nor troublesome to him. It is storied of Lucullus, that having once magnificently entertained all the Grecians that lived in Rome, he could not make them come the second time to him, till he had perswaded them with much ado, that but very little for their sakes had been added to his own ordinary: and Lipsius knew no beter means to move some strangers to take lodging at his house, then by giving his word that he would put no more in the pot for them. Posidonius describing Saint Austins hospitalitie, saith, among other proofs of his thriftinesse, that *he kept a frugall and sparing table:* and Peter Martyr bears record to Martin Bucer, by whom he was once entertained at Strasbourg seventeen dayes together, that *neither sumptuous excesse, nor pinching basenes was seen on his board, but a pious frugality.*

Gen. 18. 5.

Calvin. in loc.

Plutar. in Lucul.

Hospitium quidem vobis apud me erit: familiare scilicet & sobrium, nec propter vos majorem fumum vicinia videbit. Cent. 1. Epist. 27.

Mensâ usus est frugali & parcâ Polid. in vita Aug. cap. 22.

Mensa ipsius neque luxum, neque sordes præ se fert, sed piam frugalitatem. Epist. ad fideles Lucens. Ecclesiæ.

CHAP. VIII.

The common Motives to hospitalitie.

AS it is not enough to hang a clock and set it aright, except we put a weight to it to make it go: so it is not sufficient to shew the Nature and Means of a vertue, unlesse we adde some reasons and Motives to stirre men up to the practice of the same. Having therefore insisted upon the Nature, the Kindes, the Parts, the Object, the Subject, and the Means of hospitalitie; it now remains to adjoyn the chief Motives or Inducements to it: Which are of two sorts; either generall and common to other Moral vertues, or particular and proper to this in hand. The generall and common Motives are five: The Precept and President of God, the Examples of the godly, the Practice of Infidels, the manifold Profit wherewith it is rewarded, the divers Detriments whereby the contrary vice is punished.

First, The Precept and President of God. For shall the Rechabites observe constantly what their father charges them, and the Centurions servants dispatch quickly what their master bids them, and shall we not do so what God commands us? Shall Davids word prevail against Joab and the Captains of the host, and shall not Gods word prevail with us? If the Lord had bid us do some great thing, as Jonadab bad his children, and David his Captains, would we not have done it? how much rather then, when he

Jerem. 35. 14.

Matth. 8. 9.

2. Sam. 24. 4.

he ſaith to us, *Be given to hoſpitalitie?* Again, Shall the actions of the leaders be a great ſpurre to the followers to do as the others do before them, and ſhall not Gods example be a provocation to us to the performance of this good dutie? Naturally the younger do tread the ſteps of the elders, ſervants do as their maſters do, children walk like their fathers, and ſubjects think it a kinde of obedience to imitate the manners of their Kings and Governours. *Look on me, and do likewiſe,* ſaith Gedeon to his ſouldiers: *If ye were Abrahams children, ye would do the works of Abraham,* ſaith our Saviour to the Jews: *Be ye followers of God as deare children,* ſaith the Apoſtle to the Epheſians: *If thou canſt not obey him that commands, follow him that goes before,* ſaith Lactantius to every Chriſtian.

Judges 7. 17.
John 8.39.
Epheſ.5.1.

Si præcipientem ſequi non potes, ſequere antecedentem. Lact. lib.4. cap.24.

As then we muſt be holy, becauſe God is holy; righteous, becauſe he is righteous; mercifull, becauſe he is mercifull; and perfect, becauſe he is perfect: So we muſt alſo be hoſpital, becauſe God is hoſpital, if learned Moſes had any Logick in him: for thus he reaſons with the Iſraelites, Deuter. 10. 18, 19. *The Lord your God loveth the ſtranger. Love ye therefore the ſtranger.* Which love comprehends the whole office of hoſpitality. For above all other ſorts and conditions of people, the ſtranger, the fatherleſſe, and the widow are great in Gods books, and joyned together nineteen times in the Old Teſtament: but of theſe three, the ſtranger is the greateſt; for of the fatherleſſe and the widow

Levit.11. 44.
1. John 2.29.
Luke 6. 36.
Matth.5.48.

Hic amor involvit univerſum officium hoſpitalitatis. Lorinus in locum.

Moses saith onely, in the forenamed place, that *God doth execute their judgement*; but of the stranger, that *God loveth him and gives him food and raiment*. Whersoever strangers are, be they few or many, God is pleased to care for them in special manner. *When* the Israelites *were* but *a few men in number, and strangers in Canaan, he suffered no man to do them wrong: yea, he reproved Kings for their sakes:* and *when* grown to a great multitude, *they dwelt as strangers in the land of Egypt, he exalted them* above all other people. When they were going to possesse Canaan, he gave them this strait charge concerning strangers: *If a stranger sojourn with thee in your land, ye shall not vex him, but he shall be as one born among you, and thou shalt love him as thy self.* And a little before they returned to it from the Captivity of Babylon; *Ye shall divide this land by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you, and they shall be unto you as born in the countrey among the children of Israel; they shall have inheritance with you among the tribes of Israel.* And after they had been a great while in possession and repossession thereof, he did sharply reprove and threaten them for oppressing the stranger. He appointed the Sabbath-day, *that the stranger might be refreshed*; and the cities of refuge, that he might be preserved alive as well as the children of Israel, *among whom he sojourned.*

Psal. 105. 12, 14
1. Chron. 16. 19, 20, 21.
Acts 13. 17.
Levit. 19. 33, 34.
Ezek. 47. 22.
Mal. 3. 5.
Exod. 23. 12.
Josh. 20. 9.
Numb. 35. 15.

And touching Christs affection to the stranger, I may say the words that were spoken of Lazarus,

Lazarus, *Behold how he loved him.* For first, He did in his infancie sanctifie and honour the condition of a stranger, in becoming himself a stranger in the land of Egypt. Secondly, He did in his riper yeares grant the requests, relieve the wants, and extoll the faith and thankfulnesse of strangers. Thirdly, He did expound and illustrate the precept of love to our neighbour (that other great commandment in the Law) by a mercy and compassion shewed on a stranger. Fourthly, He did account that kindenesse to be done or denied to himself, which was done or denied to his stranger. Fiftly, He did appeare in the form and habite of a stranger and pilgrim; both before his Incarnation, to Abraham; and after his Resurrection, to the two Disciples going to Emmaus. Sixtly, He took care at his Passion, that with those thirty pieces of silver for which he had been sold, a field should be bought *to bury strangers in.* Seventhly, After his Ascension into heaven he did inspire two of his chiefest Apostles, Saint Peter and S. James, to write three excellent consolatory Epistles *to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.*

So that it is not for nothing that Synesius stiles our onely true God, Θεὸν ξένιον, as the Heathen termed their greatest God, Δία ξένιον, *Jupiter the hospital*, or, *Jupiter the defender of strangers*, as we have it translated 2. Macc. 6. 2.

Now the reason that God bears such a love to the stranger, and testifies the same by coupling him

John 11.36. Matth.2.14.

Matth.8.10,13 Luke 17.18,19

Luke 10.33,37

Matth. 25. 35. 40, 43, 45.

Gen. 18. 3. Luke 24. 18. Matth.27.7. *Curæ fuit Christo jam jam crucifigendo, ut ex precio quo venditus erat, emeretur ager in sepulturam peregrinorum.* Lorin. in Psal. 146. 9. 1.Pet.1.1. James 1. 1. Τράπεζα μὲν ἱερὸν χρῆμα· διὰ τῆς ὁ Θεὸς τιμᾶται φίλιος τε καὶ ξένιος. Syn. Epist. 57.

Deut.26.11.

him with the Levite, a person consecrated to God, by conferring upon him so many peculiar favours, and by making so many injunctions, inhibitions, promises, and threats in his behalf, is, because he needs more then an other man. For being out of his own countrey, and farre from his kindred, friends, and acquaintance, he is destitute of those means and comforts, which they that dwell in their native soil enjoy: as the Shunamite intimated by her short answer to the Prophets offer, *I dwell among mine own people:* that is, I need not any mans defence or patronage, since I do not sojourn in a strange land, but inhabite my countrey, and live with my kinsfolks, as a learned Expositour paraphraseth well that place. Hence the name of *a stranger* is put for a name of affliction, and of base esteem and contempt among men, Gen.15.13. *Exod.23.9. Obad.12. Therefore David complains that he is become *a stranger unto his brethren:* and Job, that *his maids count him for a stranger*, that is, an alien in their sight: yea God himself complains thus of Ephraim, *I have written unto him the great things of my Law, but they were counted as a strange thing*, Hos.8.12. * meaning that his precious word was no lesse slighted and neglected among them, then strangers and foreiners are wont to be by the most part of men. Finally, a grave Author and reverend Prelate notes, that *it is as ancient a thing as the historie of Lot, for a man therefore to be contemned, because he is a stranger.* This saying then of our Saviour, *That which is highly esteemed among men,*

2.Kings 4.13.

In medio populi mei habito: id est, nullius indigeo patrocinio, cùm non peregrinor in aliena terra, sed inter meos habitem. Sanct. Jesuit. in loc.

* *Nostis cor peregrini. i. scitis quales sint ejus affectus, quódq; satis ei pœnarum sit, peregrinum esse, ità ut non debeant addi aliæ molestiæ.* Lorin. in Deut 14.29.

Psal.69.8.

Job 19.15.

* Zanchius & Rivetus in loc B. Babington on Gen.19.9.

Luk.16.15.

men, is abomination in the ſight of God, may be here inverted thus: *That which is ſlighted and ſhunned among men, is in high eſteem and favour with God.* To ſhew that his thoughts are not our thoughts, neither our wayes his wayes, he makes ſo much of thoſe that are ſo little made of. For it is true likewiſe of the ſtranger and pilgrim, what Tertullian ſaith of the fatherleſſe and widow; *Theſe names lie open to Gods acceptation, as much as to mens diſdain.*

Eſa. 55.8.

Iſta nomina in quantum deſpectui humano, in tantum divinæ miſericordiæ ſunt expoſita. Ad Uxor. lib. 1. cap. 8.

Secondly, The Examples of the godly. For as *the word of God is a lamp unto our feet, and a light unto our path:* So the life of the godly is the bearer of that light. In which reſpect they are ſaid to *ſhine as lights in the world.* It is ſafe following him that carries the light. Therefore Solomon bids us to *go our way forth by the footſteps of the flock*, to *walk in the way of good men*, and to *keep the paths of the righteous.* And Paul exhorts us to *be followers* and imitators of them, as they have been of God and of Chriſt. Otherwiſe, as our Saviour ſaith, *Wo unto the world becauſe of offences:* ſo I may ſay here, *Wo unto the world becauſe of good examples* (ſlighted or not followed.) For they ſhall make our condemnation more juſt and heavy, if we uſe them not as looking-glaſſes to dreſſe our ſelves by, and as guides to lead us into every good dutie. Examples of goodneſſe allure men of gracious inclination to reſemble, to equall, and to outgo them: as our Apoſtle teſtifies, that very many Macedonians were ſtirred up and provoked to a liberall contribution

Pſal. 119.105.

Philip. 2.15.

Cant. 1.8.

Proverbs 2.20

1. Cor. 11. 1.

Matth. 18.7.

2. Cor. 9.2.

tribution for the poore Saints at Jerusalem, by the forwardnesse and zeal of the Corinthians: and Saint Austin confesseth, that the examples of Gods servants did burn and consume his own luke-warmnesse, and their fervent zeal set an edge on his devotion.

Exempla familiorum tuorum tribulatis & abstinentibus corporem meum. Confess. lib. 9. cap. 2.

Now the foot-prints of godly men of all ranks have left us impressions of the matter, manner, and means of performing this duty prescribed; as I have shewed before by varietie of examples, which may be reduced to these five famous Ages or Estates of the Church; Before the Law, under the Law, and under the Gospel; first published by Christ and his Apostles, then established and confirmed by the ancient Fathers, and lastly brought again into light out of Popish darknesse by the late Reformers. All which generall Ages and Periods of the Church have been so plentifull in Examples of hospitality, that a worthy Authour writes thus of the three first; *As many in the Scriptures as have obtained witnesse that they were true godly men, have been exact observers of that humanity which is due to strangers.* And touching the fourth Age, it appeares out of foure sufficient witnesses, Justin Martyr, Tertullian, Nazianzen, and Sozomen, that it was then as commonly practised as any other vertue whatsoever. For Justin saith that it was the custome of his time to divide all the almes and charitable exhibitions of Christians, as well among needy strangers, as among the poore of the countrey. And Tertullian also writes

Humanitatis, quæ hospitibus debetur, observantissimi fuerunt, quotquot in Scripturis veræ pietatis testimonium habent. Gualt. in Joan. Hom. 104.

καὶ τὰς παρεπιδήμους ὧν ξένοις. Just. sub finem Apologiæ 2. pro Christianis ad Senatum Rom.

writes that the three marks of the Christians of his time were, *Communicatio pacis, appellatio fraternitatis, & conteſſeratio hoſpitalitatis.* Which conteſſeration of hoſpitality ſignifies in his dialect an acknowledgement of ſome privie token, ticket, or watchword (*what it was is now unknown*, ſaith Lorinus) then uſed among Christians, and with this religion, that whoſoever brought the ſame was preſently received, relieved, and furthered in his journey: and not to have done this and acknowledged ſuch token, was to have renounced Chriſtian communion. And Nazianzen reports of Julian, that Apoſtate Emperour, that he obſerving how the common hoſpitality of Chriſtians did credit their profeſſion, and daily increaſe their number, ſpent a great part of his treaſury in building *Hoſpitals* ſtrictly taken, or houſes to entertain ſtrangers and foreiners, that ſo he might keep men ſtill in their Paganiſme. But none of the ancient Writers that I know, is ſo plentifull and punctuall for the proof of this point as Sozomen in his Eccleſiaſticall Hiſtorie, where he ſheweth how Julian did apiſhly imitate the good works of Chriſtians to ſet up Ethniciſme, and recites his letter to Arſacius the High-prieſt of Galatia written after this manner: *Let us conſider by what means the Chriſtian Religion is increaſed, and we ſhall finde them to be theſe three, Their kindeneſſe to ſtrangers, their care of burying the dead, and their comelineſſe of manners. And therefore let us practiſe theſe three things, and let us not*

Tert. De Præſcript. adverſus Hæreticos cap. 20.

Qualis eſſet Chriſtianorum teſſera, non conſtat. Lorin. in Deut. 10. 18.

1. Invectivâ in Julianum.

Ξενῶνας.

Sozom. lib. 5. cap. 15.

ἡ περὶ τὰς ξένας φιλανθρωπία, καὶ ἡ περὶ τὰς ταφὰς τῶν τεθνεώτων σπουδὴ, καὶ ἡ σεμνότης κρατοῦσα τοῦ βίου.

be overcome by Christians in them; but cause you presently many Hospitals to be built in every city, that strangers not onely of our own Religion, but also all others that are in want may enjoy the fruit of our humanity and compassion.

As for Monks and Collegiate Men, they were likewise given to this vertue, as Cassian testifies of them all in generall, and S. Hierome of his own Society in particular. And when in processe of time they began to be therein negligent and niggardly, divers Councels took notice of it, and by expresse Canons charged them to repractise it.

Cass. Instit. Relig. lib. 4. cap. 7. Hieron. Procem. lib. 7. in Ezech. & Apol. adverſ. Ruffin. *Nobis in Monasterio hospitalitas cordi est, omnésque ad nos venientes lætâ humanitatis fronte suscipimus* Con. Aquisgr. 1. Regul. 27. inter 80. à complurib. Abbatibus editas, anno 817. Conc. Aquisgran. 2. can. 3. anno 836. Isidor. Hispal. Regulæ Monach. cap. 22. D. Abbot Archbish. of Canterb. Lect. 5. on Jonas num. 5. Epist. ad Alber. Archiepisc. & Cardin. Mogunt. Epist. lib. 12.

Finally, That this fifth and last Age of the Church wants no examples of godly men given to hospitalitie, is avouched by a great Prelate yet living, and thus writing: *Albeit the common sort of people be unkinde to persecuted strangers, yet those which are wise and godly make use of these aliens as of brethren, considering their distresses with a lively fellow-feeling, holding it an unspeakable blessednesse that their countrey should not onely be a Temple to serve God for themselves, but also an harbour for the weather-beaten, a Sanctuary to the stranger, wherein he may honour the true God; and remembring the precise charge which God gave to the Israelites, to deal well with all strangers.* And as Erasmus said of Luther, that howsoever all bold and blinde Bayards, all shamelesse and ignorant Friers were furiously bent against him, yet the best men and gravest Divines did use him respectfully: so I may say here, that although hardhearted and unexperi-

experienced men make ſlight account of this excellent vertue, holding it no more needfull in the pulpit, preſſe, and practice, then a parentheſis in a period, which may well be ſpared; yet it is, and will ever be better eſteemed of all thoſe that are loving men, and like unto God.

Thirdly, The Practice of Infidels: Whom if we ſuffer to go beyond us in any moral vertue, they ſhall riſe up in judgement againſt us, and ſhall condemne us for our backwardnes. For the firſt in knowledge ſhould not be laſt in practice, the children of grace ſhould not be outgone by the ſonnes of nature, and the ground that is well manured ſhould yeeld more fruit then that which is neglected. As in the dayes of Chriſts abode upon earth, it was no ſmall diſgrace for the Iſraelites to have a Centurion exceed them in beleeving, & a Samaritan in thankſgiving: ſo now in matter of hoſpitality it is a great ſhame for Chriſtians to come ſhort of the Jews, of the Turks, of the Pagans.

For the Jews, whereſoever they be diſperſed, uſe hoſpitality one to another without grudging, and entertain cheerfully ſtrangers of their own Religion in what countrey ſoever they be born. The Turks likewiſe at this day affect the praiſe of being hoſpital: for they have divers wel-rented houſes built by their Emperours for the relief of ſtrangers and travellers, and a ſect of Monks that live in cities uſing hoſpitalitie. And the African Heathen in the kingdome of Marocco are ſo given to this vertue, *that no ſtranger, be he*

Ἠὲ φιλόξεινοι ἠὲ θεοσεβὴς ἐστὶ θεώνης. Homer. Odyſſ ζ v. 121. and ν v. 202.

—*Quibus arte benigna*
Et meliore luto
Dominus præcordia finxit.
Juven. Sat. 14.

Ut non præſtet fides, quod præſtitit infidelitas?
Hieron.

Luk. 7. 9.

Luk. 17. 16.

Stuck. Antiq. Conviv. lib. 1. cap. 27.
Lavat. in Jud. 19. Hom. 94.

Leunclav. Hiſt Muſulman. lib. 18.

Purch. Pilgr. Tom. 2. p. 769.

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never so mean, shall want friendly entertainment among them, but is alwayes honourably accepted of: ---Yea, so great and surpassing is their liberalitie, that they will heap many gifts upon strangers, albeit they are sure never to see them again.

Sanctum imprimis olim habitum fuit jus hospitii apud omnes populos: nec probrum ullum magis detestabile quàm ἄξενον, vel inhospitalem vocari.

Neither is it of late onely that Infidels and Idolaters are herein commendable: for hospitalitie is a catholick vertue, having been practised in all places, at all times, and by all sorts of people, as Calvin truly affirms upon the 18 of Genesis; adding, that *no infamie was more detestable with them, then to be called inhospital.* When they intended to shew that a man was of a wicked and slavish nature, and worse then a brute beast, they were wont to say to him, *Get thee hence, thou art an enemy to strangers:* and this check and taunt was more with them, then if they had called him a drunkard, a whoremaster, a thief, a murderer, a perjured person, and the like. The Scriptures afford us some examples of Infidels commendable for this vertue: as of Laban, Gen. 24. 31. of Reuel, Exod. 2. 20. of Shobi, 2. Sam. 17. 27. of the inhabitants of the land of Tema, Esay 21. 14. of Publius, and the Barbarous people of the Island Melita, Acts 28. 2, 7. and of some others before alledged. But the writings of Heathen Authors are full of them.

Atterſoll on Philemon 22 page 443.

Serum hercle te esse oportet, & nequam, & malum, Hominem peregrinum atque advenam qui irrideas. Plaut. in Pœnulo Act. 5. Scen. 2.

To begin with the Greek: It was accounted a capitall crime among the Athenians, not to shew the right way to a stranger: The Cretians were wont to invite strangers to their publick feasts termed *Syssitia*, and the Lacedemonians like-

Dr. Willet on Rom. 12. q. 21. Gualth. Hom. 72. in Rom.

Athen. lib. 4.

likewiſe entertained them in their three ſolemne feaſtings called *Phiditia*, *Copides*, and *Æcli*. Plutarch ſaith that Cimon the Athenian permitted ſtrangers, which travelled by his grounds, to gather ſuch fruits there as the time and ſeaſon of the yeare did yeeld, and that Lichas the Spartan hath been famous among the Greeks for no other cauſe that he knows, ſaving that he uſed to feaſt ſtrangers that came to Lacedemon on their feſtivall day. In Homers Odyſſea we have the examples of Telemachus and Penelope, of Neſtor and Piſiſtratus, of Alcinous and Echeneus, of Menelaus and Eumæus, and many more; beſides ſome others in his Iliad. And ſhortly, that this vertue was much practiſed by the Greeks, it appeares ſufficiently by this Proverb which by Plutarchs report was common among them, *Leave ſomething alſo to ſupervenient ſtrangers*: and by theſe words ſo frequent in their Works, Συμποσια ξένια, τράπεζα ξενική, πῶρα ξένια· *The feaſts of hoſpitality, the table of hoſpitality, the gifts of hoſpitality*: and alſo by theſe titles ſo much affected and eſteemed of them, Πρόξενος, ἰδιόξενος, ἐθελοπρόξενος, ξεναγός, ξεναγέτης. *Proxenos* was he that entertained ſtrangers in the name and at the coſt of the whole citie: *Idioxenos* and *Ethelproxenos*, that feaſted them in his own private name and at his own charges: *Xenagos* and *Xenagogas*, that led them to all places worth ſeeing, and ſhewed every rare thing.

Plut. in vita Cimonis.

Ibidem.

Λεῖπε τι καὶ ξένοις ἐπιλθοῦσι. Sympoſ. lib. 7. quæſt. 4.

And becauſe Homer and Plato were among the ancient Grecians in the greateſt account, and deemed

deemed to be much alike in their kinde; *Homer, the Plato of Poëts*; and *Plato, the Homer of Philosophers:* I will here produce the chief precepts of the one, as I have reckoned the main examples of the other. Plato then writes thus in his books *De Legibus: As for strangers, we must think that there are most holy covenants and commerces between us and them, and that all offences committed against strangers are greater and more liable to Gods vengeance then those that are done against our own citizens and countrimen. For a stranger being destitute of friends and kinsfolks is more worthy of divine and humane compassion: and therefore he that is most able to avenge him, is also most ready and willing to succour him.* And much after, having reckoned many kindes of strangers and travellers; some that come for traffick and gain, as Merchants; some for learning and religion, as Scholars; some for publick treaties and contracts, as Deputies and Ambassadours; and others, for other lawfull ends and purposes: he concludes of them all on this manner; *We must receive them all in honour and reverence to Jupiter the Defender of strangers, and not deterre or drive them away by eating and sacrificing them, as the cattell of Nilus* (he means the Egyptians) *do now-a-dayes, nor by savage and barbarous Edicts and Proclamations.*

Lib. 5. paulò post initium.

Lib. 12 paulò ante medium.

Neither doth Aristotle forsake here the steps of his great Master Plato: for he saith in expresse terms, that among the five sorts of private expences which a magnificent man ought to make

for

for decencie and comelineſſe, one is *about the receiving of ſtrangers.*

And as all Arts, and Sciences, and good Manners, ſo this vertue of hoſpitalitie hath been alſo derived from the Grecians to the Romanes. For Tully commends Theophraſtus for having praiſed it, and ſaith, *It is an ornament to the Commonwealth, that outlandiſh men want not in our City this kinde of liberality.* Druſus and Lucullus were famous among them for the ſame: and it was there ſo generally practiſed, that Athenæus cals Rome, *A countrey* or *native ſoil to all men.*

Beſides which two learned and civil Nations among the Heathen, others alſo have been given to hoſpitalitie. For among the Lucans (a people of the kingdome of Naples in Italy) he had a fine ſet upon him that did ſuffer a ſtranger to be harbourleſſe after the Sunſetting: and among the Celts or Gauls and ancient French he was more ſeverely puniſhed that had killed a ſtranger, then he that had ſlain a native inhabitant: for the former was put to death, but the latter onely baniſhed. And the old Germanes harboured and received all comers and ſtrangers without diſtinction or difference, they feaſted them every man according to his ability, they reſpected them as Saints, defended them from wrong, and in their common robberies ſpared none but them.

Now the reaſon why all ancient Heathen Nations (except ſome altogether brutiſh and barbarous, and hated of all the reſt for their ſavage

Περὶ ξένων ὑποδοχάς. Ethic. lib.4.cap.2.

Recte à Theophraſto eſt laudata Hoſpitalitas: eſt enim Reipub. ornamento, homines externos hoc liberalitatis genere in Urbe noſtra non egere. Cic. Offic.2.

Παρεισδυσις πάντων. Athen l.1.c.1. nec abſimilia Gel.l.5.c.13.

Ælian. Var. Hiſt.lib.4.c.1.

Stob. Serm.42

Tacit.lib.de morib.Germ.

Cæſar lib.6. de bello Gallic

Pomp. Mela lib.3.cap.3.

inhumanitie to strangers) were so given to hospitalitie, was, because they beleeved that every stranger was sent them from their great and common God Jupiter, who was not onely an overseer of mens good and bad usage of strangers, but also did oft-times hide himself with some other god, under the form and shape of a stranger, to trie mens kindenesse and humanity to strangers, and requite them accordingly. For Eumæus in Homer presses the same duty by this argument: and Stobæus saith, they feared to exclude any stranger, *remembring Jupiter the hospital, as a God common to all, and overseer both of the kindenesse and unkindenesse which is shewed to strangers:* and Plato makes Socrates speak thus to one Theodorus, *You say you have brought us a stranger, but perhaps he is a God disguised under that habit; as Homer tels us that the Gods, especially that hospital one, use to converse with men in such form & appearance.* And Ovid brings in Jupiter coming down sometimes alone and sometimes with Mercurie, and knocking at mens doores, to see what entertainment they gave unto strangers.

—μέγας γὰρ Διὸς ἀπὸ πάντα ξεῖνοι— Odyss. ξ. Stob. serm. 42.

Plato initio Dialogi qui inscribitur Sophista.

Metam. lib. 1. *Contigerat nostras infamia temporis aures; Quam cupiens falsam summo delabor Olympo, Et deus humana lustro sub imagine terras.* Et lib. 8. *Jupiter hunc specie mortalis, cumque parente Venit Atlantiades positis caducifer alis.*

Fourthly, The manifold Profit wherewith it is rewarded. For if any motive can draw our iron hearts to the performance of any vertuous act, it is the loadstone of utilitie.* *Utilitie is the thing which we all desire, and are violently carried to, una-*

* *Omnes expetimus utilitatem, ad eámque rapimur, nec facere aliter ullo modo possumus.* Cicer. Offic. 3.

ble

ble to do otherwise. If Othniel be told what preferment he shall get for taking Kirjath-sepher, he will undertake that difficult task; and if David doth but heare what shall be done to the man that kils Goliath, he dares accept the challenge of that terrible champion; if Moses hath once respect unto the recompense of the reward, he must needs be content to suffer affliction with the people of God; and if the Apostles expect to receive some great thing of Christ, they will soon forsake all and follow him. We should therefore be forward to keep this commandment in my Text, since in the keeping of it there is great reward, since the practice thereof brings profit all those wayes which learned men have written of.

Josh.15.16,17.

1.Sam.17.26.

Heb.11.25,26

Matth.19.27.

Aristotle saith that Profit consists in foure things; In the preservation of good things present, in the acquisition of good things absent, in the propulsation of instant evils, and in the prevention of future evils: and that when it concerns men in particular, it ought to be divided into the goods of the minde, the goods of the body, and externall goods, which they call the goods of Fortune. But I will rather follow here the common partition of Divines, into externall, internall, and eternall profit; wherein the Philosophers distribution is also comprized, as the lesse within the greater. Externall profit contains the obtaining of children, increase of goods, honour, and good reputation: Internall comprehends the illumination of the minde, the conversion of the

Rhetor. ad Alexand. c.2.

heart, the recovery of the health, and the preservation of the life of the body: Eternall signifies an endlesse glorification both of soul and body. All which blessings and benefits have been bestowed by God upon hospitall persons, for a reward of their hospitalitie. For

Recepit fructum posteritatis pro mercede hospitalitatis. Ambr. Offic. 2. 21. Hieron. Epist. ad Pammach. Τὸν Ἀβραὰμ ἡ φιλοξενία διὰ παιδίου ἐτίμησεν. Epist. 57.

1 Abraham in his old age was blessed with an Isaac, a godly sonne and heir, a glorious type of the Worlds Redeemer; and entertained Angels, yea the Sonne of God, the Lord of Angels, by his hospitalitie: *After so frequent practice of this vertue, whiles he refuses not men like a churl, he chances to receive God.* Whereupon Synesius cals him, *Gods feaster and hoste,*

2 Lot also was honoured with the entertaining of Angels, and preserved alive with his whole family from the destruction of Sodome, by his hospitalitie. To these two examples specially the Apostle alludes, Heb. 13. 2. saying, *Be not forgetfull to entertain strangers: for thereby some have entertained Angels unawares.* And Chrysostome applies this similitude, that as fishermen casting their nets into the sea to draw out fishes, gather sometimes precious stones and pearls: so they that are given to hospitalitie, sometimes receive Angels into their houses, while they seek and think to harbour men.

Hom. 2. de Lazar. T. 5.

3 Rebekah got so good and great an husband by her hospitalitie. For Abrahams servant had his petition granted, that the signe by which he should know her whom God had appointed for Isaac, might be hospitality. He considered (saith Chryso-

Gen. 24. 14.

Chryſoſtome) how his Maſter had gotten all that he had, by this vertue: and therefore doubted not but it is ever accompanied with many others; and if the damſell that he ſought were given to it, ſhe would certainly prove a ſucceſſefull wife.

Hom. Quales Uxores ſint ducendæ. Tom. 5.

4 Reuel or Jethro (for it is the ſame man under two divers names, as Calvin proves upon Exod. 2.) hath been rewarded with ſuch a ſonne in law as Moſes, and by him better inſtructed in the true worſhip of God.

5 Rahab by her hoſpitalitie hath gotten an immortall praiſe in that truely ſo called *golden legend of the Saints*, the 11 chapter of the Epiſtle to the Hebrews, and preſervation from death and ruine at the ſacking of Jericho.

6 Boaz well ſtrucken in yeares was bleſſed with an Obed, that is, a ſervant of God, a grandfather to David, and conſequently with a Royall poſteritie, honoured with a place in the genealogie of our Saviour, Ruth 4.

7 The widow of Sarepta was bleſſed with a miraculous increaſe of her meal and oyl, with the preſervation of her family in the time of famine, and with the reſurrection of her ſonne, 1. Kings 17.

8 The Shunamite alſo, which entertained the Prophet Eliſha, received above a Prophets reward: namely, the promiſe and gift of a ſonne when ſhe was old, and the raiſing of him to life when he was dead, and the reſtoring of her houſe and land loſt in her long abſence for the famine, 2. King. 4. and 8.

9 The two disciples that went to Emmaus were rewarded with illumination, for entertaining our Saviour as a stranger, Luk. 24. 45. Whereupon S. Austin observes, that *by the office of hospitalitie we come to the knowledge of Christ.* *Lo*, saith Saint Gregory, *The Lord was not known while he spake, and he vouchsafes to be known while he is fed.*

Quæstionum Evangelic. lib. 2. cap. ult. *Ecce Dominus non est cognitus dum loqueretur, & dignatus est cognosci dum pascitur.* Hom. 23. in Evang.

10 Publius the chief man of the Island Melita, by entertaining Saint Paul and his companions, got his father healed of a fever and of a bloudy flix, Acts 28. 8.

11 Gaius by this vertue hath obtained a good report in the Church, and gotten such a commendation as shall never be forgotten so long as Saint Pauls and Saint Johns Epistles shall endure. Rom. 16. 23. 3. John 5, 6.

Lastly, Hospitality hath promise of the life to come, and shall be rewarded with that unvaluable gain and matchlesse profit of everlasting salvation. For thus speaks the giver thereof, Matt. 25. 35, 40. *Then* (at the great day of Judgement) *shall the king say to them on his right hand, Come ye blessed of my Father, inherite the kingdome prepared for you from the foundation of the World: for I was a stranger, and ye took me in: for verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.* And Matth. 5. 7. *Blessed are the mercifull, for they shall obtain mercy.* *And who be the mercifull* (saith Gualther, and Aretius) *but the hospitall? but they that shew pitty and compassion to the poore, not onely native and domesticall, but also forein and outlandish?*

Gualth. Hom. 53. in Matth. Aret. Probl. Theol. Loco 137.

And

And to these Examples recorded in holy Writ, others may be added out of ancient and modern humane writings, to shew how gainfull and profitable this office of hospitality hath been in all ages. For

1 Saint Alban, the first Martyr that ever in England suffered death for the name of Christ, was converted from Paganisme to Christianity by a certain Clark whom he had received into his house fleeing from the persecutors hands. For his holy life and godly exhortations were a means, through the Lords mercy, that Albanus *turned to God from Idols, to serve the living and true God*; as Master Fox reports the story out of Beda, and writes in the margin, *Fruit of hospitality to be noted.*

1. Thess. 1.9.

Tom. 1. page 123.

2 By hospitality Saint Ambrose had the honour and happinesse to be the spirituall father of the chiefest of all the Fathers, and to convert that young Maniche, who proved the most illuminate and profitable Doctour that ever the Church of Christ had after the Apostles. For Austins heart being melted with the kindenesse and courteous entertainment of Ambrose, and allured to the liking of that Religion which he saw bring forth so good fruits, he went to heare him preach, and by hearing him was caught by him, and perswaded to forsake his errors and embrace the truth.

Non tanquam Doctorem veri, sed tanquam hominem benignum in me. Aug. Confess. 5. 13.

3 The Chroniclers of Poland report of their Piastus, that being but a heathen and mean obscure man, he entertained two Angels in the habit

Martin. Crometus de Rebus Polonicis lib. 2.

bit of unknown strangers, whom he had met in the street and brought to his house: that while they were sitting at table, his slender provision, whereof he was ashamed, was suddenly increased to a great quantity, and that the case being rumoured abroad he was chosen king by the people: for they hence gathered that he must needs be in high favour with God above other men, that had been honoured with such guests and miracle, and therefore most worthy of the Crown and Scepter. This Relation is more probable and likely then that of the Papists touching their Pope Gregory 1. and Leo 9. that having once invited 12 poore strangers to dinner, Christ came in among them in the habit of a stranger, and made the thirteenth guest, and the next day spake thus to each hoste in a vision; *Thou didst often before feast me in my members, but yesterday in mine own person.* For though Christs own person had been before entertained in the shape of a stranger, as well as some created Angels: yet the Apostle to the Hebrews exhorting them to hospitalitie mentions onely the entertainment of Angels, as a reward of honour so conferred already upon some hospitall men, that it may serve still for a spurre to all those that shall practise this vertue: because such honourable guests may be entertained unawares

Rhem. Annot. on Hebr. 13. 2. Busæus Jesuita Tract. de Hospital. cap. 4.

We must beleeve, and it is certain, that Angels have been received to house and table, in the habit of strangers; and it is not impossible but they may be again: but that Pope Gregory received our Saviour Christ is beside your Text, which makes promise of Angels onely, and would (no doubt) have mentioned Christ himself, as being a singular incouragement to be harberous, if with truth he might have done it. Cartwright against the Rhem. Annotat.

till

till the end of the World. But as touching Christs entertainment under the habit of a stranger, the Apostle is silent therein; because (in all likelihood) such honour is never to be expected since his Ascension: otherwise, he would have mentioned it as well as the other; for it had been a greater motive and inducement to this vertue, both for all those beleeving Hebrews, and also for all Christians throughout all generations.

4 King Edward the sixt, that zealous Josiah of England, got by harbouring persecuted strangers such praises and prayers abroad, as are to be seen in the lasting Monuments of famous forein Divines. See above all Bezas excellent Epistle before the Translation of the Psalmes into French meeter.

5 That goodly and strong Citie of Strasbourg is still much commended in many places, for having charitably nourished those strangers, which were driven thither by the hard famine of the yeares 1517 and 1529, as Lavater reports. Hom. 52 in Ezech.

6 The Common-wealth of Zurich in Helvetia hath gotten great favour, and her principall praise with many Nations, by courteous and charitable usage of all sorts of strangers, as Gualther and Stuckius testifie. Gualth. Hom. 72. in Rom. Stuck. Antiq. Conviv. lib. 1. cap. 27.

7 The Hollanders acknowledge that their two prime Cities, Amsterdam and Leyden, are beholding for their flourishing estate to this vertue we treat of: for since they did receive their poore distressed neighbours persecuted by the

Duke of Alba, they have ever thrived and increased in riches and honour: whereas all other Cities which did denie harbour to those weatherbeaten souls, for fear of waxing poorer by receiving so many poore, have alwayes remained in their former meanneſſe and obscurity.

Dr. Abbot on Jonas Lect. 5. num. 5.

8 As *other Nations have gotten an immortall praiſe by being a refuge to the Engliſh in their laſt bloudy perſecution in Queen Maries dayes:* So, *What good our ſelves have gotten by ſtrangers amongſt us, we ſhould be unthankfull not to acknowledge; The bleſſing of the poore hath light upon us, and we have a long time fared better for affording harbour to the poore Saints of God, which have come afarre unto us.*

Dr. Taylor on Titus 1. 8. page 165.

Mr. Elnathan Parr. on Rom. 16. 2.

And *I am perſwaded that England fares the better for kindeneſſe ſhewed in dangerous times to French and Dutch ſtrangers. Long may England be a Sanctuary, refuge, and harbour for the perſecuted Saints.*

Matth. 10. 41.

For he that receives a righteous man in the name of a righteous man, ſhall have a righteous mans reward.

Basil. Doron. lib. 2.

Finally, Theſe be the words of King James written in Scotland to his eldeſt ſonne; *Take example by England, how it hath flouriſhed both in wealth and politie ſince the ſtrangers craftsmen came in among them: Therefore not onely permit, but allure ſtrangers to come here alſo.*

Thus we ſee how gainfull this Vertue is, not onely to particular perſons and private families, but alſo to whole Cities, Commonwealths, and Kingdomes. *Hoſpitality* (ſaith Lavater) *is profitable: for it winnes and procures favour and good will*

In Judic. 19. Homil. 95.

to

to Cities & Regions. We know not who they are which come to us: oft-times under a mean habit great Princes are hidden, which may do great good or hurt to a Citie when occasion serves. The Patriarchs have lodged Angels, when they thought to harbour men.

Fifthly, The divers Detriments whereby the contrary vice is punished. For if profit and gain be a great motive to hospitality; losse and damage should be a greater pul-back from inhospitality. For we are all naturally more afraid of punishment, then desirous of reward; more shunning painfull sickneſſe and pinching povertie, then seeking perfect health and extraordinary wealth. *There is no man* (saith Saint Austin) *that doth not more flee pain, then follow pleasure.* He is of a bad nature to whom good report and commendation is no spurre to vertue: but he is of a worse disposition to whom evil report and blame is no bridle and retentive from vice. And therefore no marvell if Tully did so wonder at the strange perverſneſſe of Antonie, whom neither praise could allure to do well, nor yet fear of infamie and reproach deterre from committing evil.

Nemo eſt qui non magis dolorem fugiat, quàm appetat voluptatem. Tom. 4. lib. 83. qq. q. 36.

Si te laus allicere ad rectè faciendum non poteſt, nè metus quidem à fœdiſſimis factis poteſt avocare? Philip. 2. ad finem.

Now to draw men to hospitality, and to drive them from positive and privative unkindneſſe to strangers, God hath at sundry times and in divers manners punished it grievously in all sorts of persons, as appeares by these examples.

1 *He hath rained Hell out of Heaven,* saith Salvian, that is, fire and brimstone upon the Sodomites; not onely for that unnaturall filthineſſe, which hath taken denomination from them, as

Super impium populum gehennam miſit è Cœlo. Salv. lib. 1. de Gubernat. Dei.

being there first practised, but also for their inhospitalitié, because *they did not receive those whom they knew not when they came: because they used strangers not friendly*, Wisd. 19. 14, 15. because they were μισόξενοι, *haters of strangers*, saith Josephus, *peregrinorum hostes*, *enemies of strangers*, saith Peter Martyr; *because they were so bold as scoffingly to reject Lot for being a stranger*, saith Gualther. How fitly were such inhospitall men punisht by that element which alone is inhospital!

Ecce hospitalem domum Angeli ingrediuntur, clausæ hospitibus domus flammis sulphureis concremantur. Aug. De Tempore Serm. 70 Joseph. Antiquit. Jud. lib. 1. cap. 12. P. Martyr in Gen. 18. 16. *Quia Lotum scurriliter reficere audebant eò quòd peregrinus esset.* Gualt. in Luc. Hom. 94.

2 He hath sent ten severall and severe plagues upon the Egyptians for oppressing the Israelites, *for using a more hard and hatefull behaviour towards strangers*, Wisd. 19. 13.

3 He hath punished the inhabitants of Jerusalem with warre and famine, with bondage and captivitie, because they were guilty of the same sin. For the Prophet Ezekiel reckons it among those speciall abominations which did pull down Gods vengeance upon that citie, and hasten her destruction: *In the midst of thee have they dealt by deceit*, or *oppression with the stranger*, Ezek. 22. 7.

4 At the dreadfull day of judgement Christ shall say to them on his left hand, *Depart from me, ye cursed, into everlasting fire prepared for the Devil and his Angels: For I was a stranger and ye took me not in. For verily I say unto you, in as much as ye did it not to one of the least of these my brethren, ye did it not to me.*

Matth. 25. 41, 43, 45.

5 The sea raised by an earthquake overflowed the citie of Helice distant 12 furlongs from it, and drowned all the inhabitants thereof for their inhospi-

ἐξαθὶν ὑπὸ σεισμῶ τὸ πέλαγος κατέκλυσε τὴν Ἑλίκην. Anno Mundi 3627.

inhoſpitalitie towards the Ionians, as Strabo reports in his 8 book.

6 Plutarch teſtifies in his golden book *Of the late vengeance of God*, that the citizens of Delphe were long time afflicted with famine, peſtilence, and other deadly diſeaſes, for their cruel uſage of Eſop, a ſtranger to them: and that Theſpeſius being in a traunce ſaw his own father ſuffering moſt grievous torments in Hell, for having poiſoned ſome ſtrangers lodged in his houſe, to enjoy their money.

7 God hath clothed with ſhame as with a garment Hierome Cardan, Doctor of Phyſick in Rome, for his inhoſpitality and monſtrous doggednes to ſtrangers, as a Dutch Writer and Traveller relates the ſtorie. For when outlandiſh Scholars went to ſalute him, and brought him commendations from ſome famous Profeſſor in their countrey, he uſed to welcome them with this ſtrange complement, *What have I to do with foreiners? I am Cardan, I care for no man except he brings me money.* May not one crie out in this caſe, as the Oratour did in another: *O* ſtrange *thing*, and *worthy to be bluſht at, not onely by learned men, but even by rude peaſants and countrie-idiots!* Is this the voice of a great Scholar, or rather of an arrant clown? yea worſe then that of churliſh Nabal, *Shall I give my meat and drink unto men whom I know not?* But all the gain that this his ruſticitie brought him, was to be called Καρδαιος in ſtead of Καρδανος, in many libels and epigrams made againſt him upon that occaſion, and to be ſo ge-

Hilarius Pyrckmairus *De Arte Apodemica pag.* 28.

Quid mihi negotii cum tranſalpinis? Cardanus ſum, neminem curo niſi qui mihi pecunias adfert.

Orem dignam in qua non modò docti, verùm etiam agreſtes erubeſcant! Cic. 1. De Legibus poſt medium. 1. Sam. 25. 11.

nerally hated and evil spoken of all men, that as Herodotus saith he saw in the Temple of Vulcan in Egypt Sennacheribs statue with this inscription, *Let him that seeth me, be godly*: So Cardan deserved to have this written upon his tombe, *Thou that lookest on me, be hospital:*

Disce φιλοξενίαν monitus, nec temnere Christum.

Lastly, As Eutropius, Chamberlain to Arcadius the Emperour, fled for saferie to the Altar from which before he went about to take the priviledge of Sanctuary: So by the most just judgement of God, many a man is driven to flee to those foreiners whom he hath despised in his own countrey. For it is usuall with God to come home to men in their own kinde, **and with what measure they mete, to measure to them again.* Hence that zealous Salvian, the second Jeremy, lamenting the sinnes and punishments of the men of his time, saith that their inhospitality was paid in its own coyn, that God had made them* *know* by wofull experience *the heart of a stranger*, and scattered them among forein Nations, for having been mercilesse to distressed foreiners.

Now all these things which happened unto those inhospital persons, are written for our admonition, and recorded to the intent we should be warned by them as by sea-marks, to avoid the ruine which others have fallen into. For Gods judgements upon others should be a Catechisme to us, and teach us to shunne their sinnes, lest we likewise follow them in their plagues.

CHAP.

Ἐσκέμμ' τις ὁρίων ἀνοσίης ἰέων. Herod. lib. 2.

Chrys. Hom. in Eutrop. Eunuch. Tom. 4.

* Matth. 7. 2. Καὶ γὰρ ἀνὴρ ὁ φιλόξενος πρόπολος ἁμαρτίας ἀπέφυγεν μεμέμψεις. Chrys. Hom. 19. ad pop. Antioch.

* Exod. 23. 9. Vide marg. pag. 72.

Sentimus illa quæ fecimus, & juxta sermonem sacrum, labores manuum nostrarum manducamus, ac justo judice Deo solvimus quæ debemus. Miseri quippe exulum non sumus, ecce ipsi sumus exules: peregrinos fraude cepimus, ecce ipsi peregrinamur. Salv. de Guber. Dei l. 5.

CHAP. IX.

The proper Motives to hospitalitie.

HItherto the generall and common Motives: The particular and proper follow, which are three: The Certaintie of being alreadie strangers, the Possibility of becoming yet more strangers, the Prelation of this Vertue before her neare kinne.

First, The Certaintie of being already strangers. For if *every beast loveth his like*, much more should every man love a stranger; likenes being the cause of love, and love the cause of courtesie and kindnes. There is so small difference betwixt the harbourer and the harboured, that two learned and two vulgar languages (the Greek, the Latin, the French, and the Dutch tongue) expresse them both by one & the same word. As the converted thief upon the Crosse said to his impenitent fellow, that it was a shame for him to rail on Christ, seeing he was *in the same condemnation*: So it is an absurd part for any man to wrong a stranger because he is a stranger, seeing he is himself in the same condition. *When the ungodly curseth Satan, he curseth* (consequently) *his own soul*, by reason of that neare resemblance and conjunction there is betwixt them: So when any man deales harshly with a stranger, he is thereby injurious to himself, and bewrayes a grosse ignorance or forgetfulnes of his own case and condition.

Ecclus 13.15.

ὁ ξένος.
Hospes.
Unhoste.
Ein gast.

Luk. 23.40.

Ecclus.21.27. *Ob summam conjunctionem & consortium impii cum Diabolo.* Jansen. in loc.

Φιλό-

Iambico 15.

Φιλόξενος ὃς οἶδεν αὐτὸς ὢν ξένος,

saith Nazianzen: *He must needs be harbourous of strangers, that thinks upon this, that himself is a stranger.* Now *it is the part of every Christian* (saith Saint Austin) *to know himself to be a stranger even in his own house and countrey.* Socrates being asked what countriman he was, answered, Κοσμοπολίτης, *I am a citizen of the World:* but a Christian will rather say with Saint Paul, Οὐρανοπολίτης, *I am a citizen of Heaven*; as having in Heaven his father and his mother, his eldest brother and his inheritance. For God our Father is in Heaven, Jerusalem the Mother of us all is above, Christ our elder Brother is ascended into Heaven where he abides, and our incorruptible inheritance is reserved in Heaven for us. But on the contrarie, this World is *a strange countrey*, and our time in it *a sojourning*, and *a passage:* and therefore in this respect we may be called *Hebrews*, that is, *passengers*, as living in a place that is not an habitation to rest in, but a thorow-fare to passe by. A Christian knows that the Israelites were strangers and sojourners in the Land of Canaan, not onely *when they were but a few men in number*, and in the time of their travels upon the face of the earth; when they went *from one Nation to another, from one Kingdome to another people*, and when it was no more but promised unto them: but also after they were grown to a huge multitude, after it was actually conferred upon them as *the lot of their inheritance*, and during their settled and constant dwelling in it, Levit. 25. 23.

Ipse est Christianus, qui & in domo sua, & in patria suæ peregrinum se esse cognoscit. De verbis Domini Serm. 32. Cic. Tuscul. 5. Philip. 3. 20.

Siracides ad finem Prologi sui apud Junium in notis. 1. Pet. 1. 17. παροικίας. Wisd. 2. 4, 5.

Psal. 105. 12, 13

He

He knows that the Feast of Tabernacles shadowed unto them the travell of a godly man through the Wildernes of this World to his Heavenly countrey. He knows that not onely Jacob sojourning in Egypt termes his life *a pilgrimage*, but David also, though reigning peaceably in his flourishing Kingdome, in the verie height of his riches and honour, stiles himself *a stranger and sojourner as well as all his fathers*: and that the prime Patriarchs of the Old Testament *confessed that they were strangers and pilgrims on the earth*: which acknowledgement was so pleasing and acceptable to God (*as being the ground and foundation of all vertues*, saith Chrysostome) that *therefore he was not ashamed to be called their God* in a speciall and extraordinary manner.

Levit.23.34. Deut.16.13. *Scenopegiæ festum peregrinationem hominis pii per hoc Mundi desertum ad cœlestem patriam delineabat.* Episc.Sarisbur.in Col. 2.17. Gen.47.9. 1.Chro.29.15. Heb.11.13. *Sumus gratiâ cives sursum, & gratiâ peregrini deorsum.* Aug. de Civit.Dei lib.15.cap.1. Chrys. Hom. 24.in Heb. Heb.11.16.

Secondly, The Possibility of becoming yet more strangers. For as the Apostle exhorts the Galatians *to deal meekly with such as have been overtaken in a fault, considering themselves, lest they also be tempted*: and the Hebrews, *to remember them which suffer adversitie, as being themselves also in the body* of flesh and frailtie, in the mutable and uncertain state of this temporall life, (for so long as we dwell here in these houses of clay, and carrie about this earthly tabernacle, we are all subject to the like changes and chances) and as the Schoolman saith, we should have compassion of other mens passion, *for the possibility of suffering the like*: there being no man upon the face of the earth how-ever afflicted, of whom we cannot truly say that verse attributed unto Saint Austin,

Gal.6.1.

Heb.13.3.

Propter possibilitatem similia patiendi. Thom. 2.2. quæst. 30. art.2.

Aut sumus, aut fuimus, vel possumus esse quod hic est:
Either we are, or at the least have bin,
Or may be in that case this man is in:

So we should be kinde and courteous to strangers, because we may become strangers as well as they, and adde a particular peregrination to our common and generall pilgrimage. For, saith a Reverend Father of this Church, *Our state in this World is not tied to any place, but God at his pleasure may remove us even when we think least: therefore the Lord would have the Israelites then, and all men still favourable to strangers. Experiences of evill past, and expectances of future, if God so please to have it, must make men forbeare those discourtesies to strangers, that otherwise mans corruption will offer.* And learned Peter Martyr useth also this Motive, writing thus upon my Text: *God charges the Israelites not to vex strangers, but to entreat them kindly, because they have been themselves strangers in Egypt. That he calles to their remembrance things past, may profit us also if we think of things to come: for who is now so settled in his house, as to be sure that he shall never travel?* How many causes and casualties may inforce any man to leave his native countrey? Was not this the lot of Abraham, Isaac, and Jacob; of Lot, Moses, Elimelech, and David? The good Shunamite was deceived to think she needed no freinds, because *she dwelt among her own people:* for not long after, a famine of seven yeares made her glad to finde harbour among foreiners: and the proud Treasurer Sheb-

B. Babington on Exod. 22. 21.

Quis sibi vel suis sedes perpetuas polliceri potest? cùm subinde Regna potentissima everti, populos excindi, & dissipari videamus. Cur ergò non moveat nos ejus conditionis aspectus, quam vel nobis, vel saltem posteris accidere posse novimus? Gual. in Rom. 12. 13.

Quod illis in memoriam revocat præterita, id nobis quoque prodesse potest, si cogitemus de futuris. Quis enim ità est nunc domi suæ, ut certò sciat, sibi non esse aliquando peregrinandum? Pet. Mar. in Rom. 12. 13 2. King. 4. 13.

na

na reckoned without his hoſte, when he made account to die in his Palace, and to be buried in his ſtately ſepulchre: for he was *turned and toſſed like a ball into a large countrey*, there to end his dayes in grief and obſcurity. The cities of Tyre and No were a long time in the very height of worldly pomp and glory, but at length *their own feet carried them a farre off to ſojourn.* Moab alſo was *at eaſe from his youth and had ſettled on his lees:* but at laſt *wanderers came that cauſed him to wander as a bird caſt out of the neſt.* Neither were the foure ſonnes and ſucceſſours of zealous Joſiah exempted from this viciſſitude of humane affairs: for within a few yeares they were all carried away captives, partly to Babylon and partly to Egypt with the chief and prime of their ſubjects.

Eſa. 22.18.

Eſa. 23.7. Nah. 3.8,9,10.

Jer. 48.11,12.

Eſa. 16.2.

And to ſpeak of things that hapned within the memorie of our fathers and our own; many Engliſh Proteſtants which harboured perſecuted ſtrangers in the happy reigne of King Edward the ſixt, were driven to ſeek harbour for themſelves among forein Nations in the bloudy dayes of Queen Mary: and the Orthodox men of the Palatinate, which entertained courteouſly baniſhed ſtrangers under their good and gracious Elector Friderick the 3 ſurnamed *The Pious*, were baniſhed themſelves, and put to ſeek entertainment abroad by his Sonne and Succeſſor Prince Lewis, that hot Ubiquitary. And again, in this our age the poore Palatinate men, the Bohemians, and the Griſons caſt out of their coun-

Trelcat. junior Orat. in obit. Kuchlini.

trey for the profession of the Gospel, and imploring the Christian hospitalitie of those people which sometimes fled to them for relief in the like case, are lamentable instances, and too true examples of this ebbing and flowing of these sublunarie things.

The serious consideration whereof, as it moved of old learned Theodoret, to reach his helping hand to those out-cast Africans, whom the Vandalick persecution had driven unto the East: (For *when I saw* (quoth he) *their pitifull estate, I began to lay to heart the doubtfull turnings and inversions of humane things, and to fear lest I my self might fall into the like evils*) So it makes the wise and godly persons of this Nation still courteous to exiled strangers, *recounting that by a mutuall vicissitude of Gods chastisements, their case may be our case.*

Since then there is no hold of these earthly things, since those that stand fastest upon earth have but slippery footing; let no man dream of unshaken prosperity in this World; vainly saying with Job, *I shall die in my nest*; or with David, *I shall never be moved*; or with those secure ones in Esay, *To morrow shall be as this day:* for *no man knows what a day may bring forth. From the morning untill the evening the time is changed, and all things are soon done before the Lord.* Even in a point of time the greatest things are turned upside down. As they that are rich in this World should not trust in uncertain riches, but do good with them while they have time and opportunitie:

Theodor. Epist. 29 & 52 apud Baron. Anno 440. num. 2. & 13. Tom. 6.

Dr. Abbot, the now Archbishop of Cant. Lect. 5. on Jonas num. 5.

—*Rotat omne fatum.*

Res Deus nostras celeri citatas
Turbine versat.

Senec. Thyest. Act. 5. in fine.

Πάντα ἀνθρώποις ἐπίφοβα δοκεῖν εἶναι.

Xenoph.

Job 29. 18.

Psal. 30. 6.

Esa. 56. 12.

Prov. 27. 1.

Eccles. 18. 26.

Nihil nè in totum quidem diem certi est.

Sen. consol. ad Polyb. cap. 29.

Vide Senec. Epist. 91.

1. Tim. 6. 17, 18.

tie: So they that live at eaſe in their native countrey, ſhould not truſt in uncertain lands and houſes, but make themſelves freinds among ſtrangers and paſſengers, that if ever they be deprived of their homes and dwelling places, ſtrangers may receive them into their habitations. *Let them caſt cheerfully their bread upon theſe waters, for they may finde it after many dayes: Let them give a portion to ſeven and alſo to eight, for they know not what evil ſhall be upon the earth.* Eccles.11.1,2.

Thirdly, The Prelation of this Vertue before her neare kinne. For as we muſt *have reſpect unto all Gods commandments*, by reaſon of the commanders authority, which is deſpiſed by the neglect of any: So we muſt have greater reſpect unto the weightier matters of the Law, then unto the lighter: Thoſe ſpecially muſt be done, though theſe ought not to be left undone, *becauſe of the commandment.* Now if charity towards our neighbours and countrimen muſt chiefly be practiſed as a great Vertue, much more charity towards ſtrangers and outlandiſh men, preferred before it in both Teſtaments. For as in the Old, injurie offered unto foreiners is aggravated above that which is offered to countrey-men and fellow-citizens: So in the New, kindeneſſe done unto ſtrangers is extolled above that which is ſhewed to neighbours and patriots. The Prophet Ezekiel complains thus of the Jews; *The people of the land have vexed the poore and needy: yea, they have oppreſſed the ſtranger:* And thus the Apoſtle Saint John commends Gaius; *Beloved,* Pſal.119.6. Matth.23.23. Eccl.35.5. Ezek.22.29.

3. John 5. *Peregrinis interdum plus quàm civibus & indigenis debemus: quando nimirum illos major necessitas premit, & minùs quàm bi sibi ipsis consulere possunt.* Gualt. in Matth. 6. Hom. 82. *Inter Romanos constat hospites ipsis quoque cognatis & affinibus fuisse præpositos,* inquit Lavar. in Judic. 19. Hom 96. testem citans Gell. l. 5. c. 13.

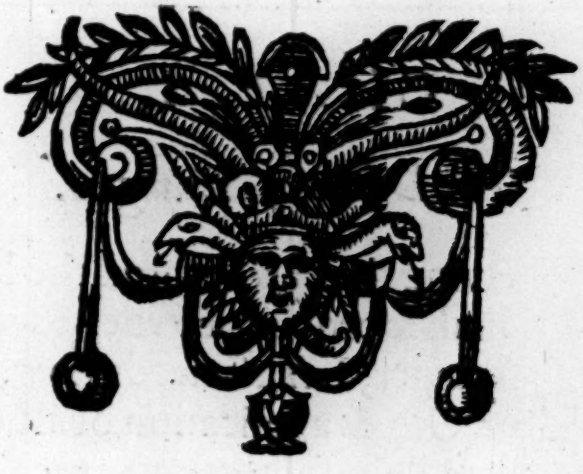
thou doest faithfully whatsoever thou doest to the brethren, and to strangers. Where the particle *and* signifies *chiefly* or *principally*, as Lorinus noteth upon the place: and therefore the old and vulgar Latine translation renders it thus, *& hoc in peregrinos*, for *idque, and that to strangers: Which addes a great weight to the sentence*, saith Beza. Flesh and bloud is not prone to do good to this kinde of men, and therefore such beneficence must needs argue a better and higher principle. For as when we see the bank of the river, and the ground next to it wet alone, we gather that the river hath overflowed there: but when we see the fartheſt and remoteſt parts of ground wet also, then we know that the rain hath done that: So when we see a man doing good to his neighbours, friends, and countrimen, we think this proceeds but from good nature in him: but when we see him doing good also to strangers and unknown persons, then we may well beleeve there is more then good nature in that man: He cannot but have at least the gift of common grace. Therefore Ruth admired so much the kindnesse of Boaz, *that he should take knowledge of her, seeing she was a stranger.*

Ruth 2. 10. *Quare inveni gratiam? id est, Quæ causa te movit ut mihi faveas?* Interrogatio admirantis. Piscat. Schol. in loc. Luk. 11. 31, 32.

To shut up this first general part, I will say no more but this, that as the Queen of the South and the Ninevites shall rise up in judgement against those Jews that would not respect the wisedome and preaching of a greater then Solomon and Jonas: So shall Saint Austin against those Christians that will not be moved with

these

theſe Motives. For he was drawn to the practice of every good work with that three-fold cord of obedience, *Inerrableneſſe of precepts*, *innumerableneſſe of examples*, *inestimableneſſe of rewards*, and behold, there is here more then a ſevenfold.



CHRI-

CHRISTIAN HOSPITALITIE.

The Second Generall Part.

CHAP. I.

The Duties of Strangers.

HAving thus profecuted the Duties of homeborn inhabitants towards the ſtranger, I muſt needs now, by way of Uſe & application of all that hath been ſaid, handle alſo the reciprocall Duties of the ſtranger towards the native inhabitants; leſt they queſtion me touching him, as Peter being bidden to follow Chriſt did ask concerning John, *And what ſhall this man do?* Is it juſt and equall that we beare alone the burden of hoſpitality? That we do many good turns to the ſtranger in our land, and he none at all to us? Is not beneficence a binder, and courteſie received a ſtrong obligation to requitall in one kinde or other? Bid him therefore to help us, and to diſcharge on his part what belongs to his place.

Joh. 21. 21.

Theſe

These or the like objections that I may prevent, and observe the strait charge laid upon Ministers, of *doing nothing by partiality*, I will not like a Gray Frier speak onely for my self and my fellows, but commend to the carefull practice of the stranger and out-landish man some generall and particular Rules. 1.Tim.5.21.

Generally, Let him observe Saint Peters exhortation *to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia: Dearely beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which warre against the soul.* Let him follow the counsel of the wise Sonne of Sirach, *Be ashamed of theft*, and of any such crime, *in regard of the place where thou sojournest.* For, saith Clemens of Alexandria, *it behoves them that are among strangers, to live well*, and to be of an unblameable conversation, because they are more exposed to the sight of all men, and a hole in their coat is sooner spied then in others. 1.Pet.1.1. 1.Pet.2.11. Eccl.41.17,19. *Est singularis turpitudinis in eum locum peccare, in quo quis fovetur & alitur.* Jans. in loc χρὴ τὰς ἐν τοῖς ἀλλοτρίοις παροίκους καλῶς βιῶν. Strom. 3.

Particularly, Let him expresse and shew forth in his whole carriage and behaviour these three singular good qualities, Discretion, Modestie, and Thankfulnes.

First, Discretion in three things.

1. In shunning the manner of those Pragmaticall fellows, who love to have an oar in other mens boats, and to be meddling where they have little cause and lesse thanks. For *every fool will be meddling*: But a wise man (specially being a stranger) will *studie to be quiet, and to do his own busi-*

Ἐπὶ ᾧ ἂν ἀπραγμων ἴδῃ, ἢ πράξεις καλῶς. Menand. *Peregrini officium est, nihil praeter suum negotium agere, nihil de alio inquirere, minimeque in aliena Repub. esse curiosum.* Cic.1.Offic. Prov.20.3. 1.Thess.4.11.

1.Pet.4.15. *busines∫e*. He will never *∫uffer as a busie-body in other mens matters*. For this fault above all others ſeemes intolerable to the native inhabitants, who are ready enough to ſay with the Sodo-

Gen.19.9. mites, *This one fellow came in to ſojourn, and he will needs be a judge*: and with the Danes, *A ſtranger is come into the countrey, and he will domineer*.

2 In avoiding all ſingularity, and moroſity in things indifferent, as diet, apparel, language, and matters of rites and ceremonies; according

Eraſm. Chil.3. Cent.6. Adag. 55. to the Greek Proverb, Νόμος ἡ χώρα, *The Law and Land*, the cuſtome and manner of the Region where we live muſt be the Rule and ſquare of all lawfull actions. A ſtranger muſt not Antipodes-like tread contrary to the paths of all men. Ho-

Qui ſapit, innumeris moribus aptus erit. mer commending his Ulyſſes, calls him πολύτροπον, not *ſuttle* and *wily*, but *willing to conform himſelf and to condeſcend to the various manners and humours of men*. The practice of Saint Ambroſe, and the counſel which he gave to young Auſtin and his mother Monica, is generally well liked

Aug. Epiſt. 86. extrema ad Caſulanum. and followed of godly-wiſe men; *When I am in Millan I do not faſt on the Saturday, but when I am in Rome I do faſt on that day: and to what Church ſoever ye come, obſerve the cuſtome thereof; if ye will neither take, nor give any offence*.

3 In forbearing all ſpeeches that may give any diſtaſte to his hoſte, as the Spaniards inſinuate by their Proverb, *In the houſe of one that was hanged, we ought not ſo much as to name a rope*. Now

In domo ſuſpenſi, funis non eſt nominandus. among the ſundry ſorts of odious talks, which a diſcreet ſtranger will take heed of, theſe three

ſpecially

ſpecially are to be avoided, The vilifying of any thing that belongs to the place where he liveth, the extolling of his Countrey and Nation, and the bragging of his own deſcent and perſonall exploits, with the Rhodian leaper. For as to ſuch boaſters one may moſt patly reply what the Phariſees did impiouſly object to Truth it ſelf, *Thou bearest record of thy ſelf, thy record is not credible:* So againſt them theſe ſayings are commonly uſed, *A traveller may lie by authority*; *Long wayes have long lies*; *I had rather beleeve him then go trie.*

Hic Rhodus, hic ſaltus. Eraſm. Chil. 3. Cent. 3 Adag. 28. John 8. 13. *Longarum viarum longa ſint mendacia.* Prov. Hiſpan. apud Canum Loc. Theol. lib. 11 c. 6. *Il a beau mentir qui vient de loing* Prov. Gall.

Secondly, A ſtranger muſt ſhew his Modeſtie in foure things, Humility, Patience, Accepting of an offered entertainment, Moderate abiding in a place of free entertainment.

1 In Humility; Both by reſpectfull carriage towards the people of the Land: thus Abraham, though a great Prince, did twice bow down himſelf before the people of the land of Canaan, with whom he ſojourned: And alſo by contenting himſelf with mean things, without minding high matters: thus David ſaid to Achiſh after a modeſt ſort well beſeeming a ſtranger, *Give me a place in ſome town of the Countrey, that I may dwell there: for why ſhould thy ſervant dwell in the Royall Citie with thee?*

Gen. 23. 7, 12.

1. Sam. 27. 5. Ubi Junius notat *Davidis modeſtiam peregrinos decentẽ, cùm in aliena regione verſantur.*

2 In Patience: For a ſtranger muſt not think it ſtrange if he meets with many diſreſpects and diſgraces, *as though ſome ſtrange thing happened unto him:* But he muſt put them up with a generous diſdain, as the beſt remedie; and conſider that ſo it hath been of old, and ever will be

1. Pet. 4. 12.

Spernere ſe ſperni medicamine fortius omni.

amongst ungodly people. Let the good usage he findes with few civil and gracious men, have more force to cheer him up, then the harsh and hard dealing of many rude and graceless ones can have power to dishearten and cast him down. Zanchius shewed himself so patient at Strasbourg, that in those eleven yeares he lived there, he never complained to the Magistrate of any injurie that he sundry times suffered of his open enemies and secret underminers. Neither must a stranger avenge his kinsfolks or countreymen which are wronged by the native inhabitants. For the act of Simeon and Levi was most dangerous and detestable, and the example of Moses admirable indeed to all, but imitable to none that want the same calling and instinct. A stranger should not so much as murmure against the native, for neglecting his countreymen in comparison of theirs, when offices or almes are distributed, as those fretting Grecians did against the Hebrews. Arsaces King of Armenia shewed once prettily this branch of Modestie: For being taken prisoner by Pacurius King of Persia, and brought into a great hall wherein some Armenian earth was scattered on the one side, and some Persian on the other: as oft as he trod on the Armenian, he spake as at home, boldly and threatningly; but he had no sooner set his foot upon the forein earth, but his speech and behaviour were full of meekness and patience. An eminent Writer in this Church mentioning his conference at Bruxels with that hot wrangling Jesuite Costerus,

Zanch. Epist. ad Lantgrav. præfixâ Misc. —*me hospitem Lites sequi, quàm hîc mihi sit facilè, atque utile. Aliorum exempla commonent*—Crito Terent. in Andria. Act. 4. Scen. 6.
Gen. 34. 30. and 49. 6.
Exod. 2. 12.
Act. 7. 24, 25.
Hoc vindictæ genus nostrum est admirari: imitari eorum, qui eodem, quo illi, spiritu afflantur. Tilen. Disp. de 6. Decal. Præcepto. th. 39.
Acts 6. 1.
Procop. Hist. Persicæ. lib. 1.

sterus, saith thus, *He spake as at home, I as a stranger.* B Hall Epist.5. Decad.1.

3 In Accepting of an offered entertainment. For the rude and churlish refusall of a wel-proffered courtesie argues plainly either ignorance or immodestie. The strangers whom Abraham invited so courteously, *did admit of his kinde offer, without either proud contempt, or stern frowardnesse.* And the Prophet Elisha was so farre sociable as not to neglect the friendly offer of so kinde a benefactour as the Shunamite. Saint Paul also with his companions accepted without much ado the courtesies of Publius: and young Austin was so modest and civil, as not stiffely to refuse that kinde entertainment which Saint Ambrose did offer unto him. Nay more, the mirrour of all vertues and perfect pattern of good manners, hath herein left us many examples, *that we should follow his steps.* For both in divers places and by sundry persons being bidden to dinner and supper, to a marriage-feast and other such meetings, he went thither with great facility. Musculus. Pareus. Piscator. B. Babington on Gen.18.5. 1.Pet.2.21. Luk.7.36. and 14.1,12. Joh.2.2. and 12.2.

4 In Moderate abiding in a place of free entertainment. For this is one of the chiefest Uses which a famous and long practised Preacher makes of my Text, that as the home-bred inhabitants ought to be courteous harbourers of strangers: So harboured strangers should not be like lingring guests; which the more they are made of, the longer they will continue: They should labour to be no more nor longer chargeable to their free hostes, then they must needs. For as Gualth. in Rom.12.13. *Qui ad dandum satis prompti & propensi sunt, cùm tamen ab importunis hospitibus supra vires graventur, erga illos à quibus ità premuntur, non possunt non malignè affici.* Cartwrig. in Prov.23.8.

Prov.25.17. *La trop longue demeure fait changer l'amy.* Buxtorf. Synag. Judaic. cap.32. *Post tres sæpe dies piscis vilescit & hospes; Ni sale conditus sit, vel specialis amicus.* Luk.1.56. Trem. Gram. Syriac. Epist. Dedic. P. Mart. Epist. ad fideles Lucens. Eccles.

Solomons Proverb saith, that *too oft coming*, so the French Adage saith, that *too long abiding causeth a friend to change*. And howsoever the Rabbinicall Proverb, *The first day a guest, the second a burden, the third a runnagate* : or the common saying,

At three dayes end a fish and guest
Are often-times out of request,

be meant onely of those common and ordinary guests which are called *flies* and *smel-feasts*, not of kinsfolks and freinds and honest strangers (for the modest and blessed Virgin which *abode with her* cousin Elisabeth *about three moneths*, and Tremellius who tarried above six with Archbishop Parker, and Peter Martyr who lodged in Bucers house seventeen dayes together, were questionlesse most heartily welcome all this while to their hostes and hostesses :) yet it is the part of a modest stranger *not to take too much of a free horse*, not to tarrie in a house till the countenance of his liberal hoste be not towards him as before. Tremellius speaking of his journey to England, when the Universitie of Heidelberg, where he was then Professour, was dissolved by reason of the plague, saith, that he found so cheerfull an entertainment with that forenamed Prelate & all his familie, that he might and would have stayed as long again with them, *had not his own shamefastnesse and regard of duty thrust him out.*

Germani dicunt equos voluntariè incedentes non nimium calcaribus urgendos esse. Lav. in Prov.25.17

Nisi me pudor & officii ratio extrusissent. Ubi suprá.

The third and last Vertue requisite in a stranger, is Thankfulnesse to his hostes and other benefactours.

First,

First, by his prayers to God for them. Thus *Jacob blessed Pharaoh*, that is, prayed to God to blesse him for all the favours and courtesies he and his family had received of him. And if the Jews were commanded to pray for the citie whither they had been carried away captives: much more should any stranger pray for the prosperity of the State whither he came of his own accord, and where he liveth in liberty and freedome. Eliah and Elisha prayed for their hostesses, and our Saviour bad his Disciples to wish peace, that is, all sorts of blessings to whatsoever house they should be received in.

Gen.47.7.

Jerem.29.7.

1.King 17.20, 21.
2.King.4.33.
Luk.10.5.

Secondly, by his praises of them to men. Thus the Jews that dwelt in Scythopolis testified to Judas Maccabeus that the Scythopolitans dealt lovingly with them in the time of their adversitie. And even Gehazi was so thankfull to his good hostesse of Shunem, as to praise her to the King of Israel: and the strangers that had been kindely entertained by Gaius and Demetrius, did beare witnes of their charity before the Church. The same part of gratitude was in John le Preux, the Genevian Printer of Daneus his Animadversions upon Bellarmines Controversies: Where he doth commend at large the bountifull hospitalitie of Archbishop Whitegift, towards him and many more foreiners. Neither is Doctor Rivet, one of the now Professours of Divinity in Leyden, niggardly in telling the World how much he is beholden to his kinde hostes and Colleagues, for freeing him from those manifold vexations

2.Mac.12.30.

2.Kings 8.5.

3.John 6,12.

Catholici Orthodoxi Tom. 2. Epist. Ded.

vexations, which strangers in other places are forced to endure.

In particular: A stranger must be thankfull to his publick hoste, that is, to the Prince or Magistrate in whose Dominions he sojourns.

Firſt, by obſerving his Laws. For ſtrangers are bound to keep the Statutes of the State where they live, as well as the naturall ſubjects; or to undergo the puniſhment due to the tranſgreſſours thereof, without any diſtinction or difference of Nations. The Jews that dwelt in the Dominions of Ahaſuerus had been much to blame, if their enemie could have convinced them *of not keeping the Kings Laws.* But this obedience to humane Laws and Conſtitutions is ever to be underſtood with this proviſo, that they be not contrarie and repugnant to Gods Law. For if they be, then without all queſtion the Rule of the Apoſtles, and the Practice of Daniel, of the three children, and of the Maccabees muſt be followed, *We ought to obey God rather then men.* As *God dealt well with the Hebrew Midwives*, for having diſobeyed Pharaohs cruell injunction: So he puniſhed Ephraim, *becauſe he willingly walked after the* wicked *commandment* of wicked Kings.

Secondly, by diſcharging faithfully that office that he is preferred unto, as Joſeph, Daniel, Mordecai, Sleidan: who being a Low-countriman behaved himſelf ſo vertuouſly at Argentine or Strasbourg, that they truſted him with the weightieſt affairs of their Commonwealth, and made

Ξένῳ δὲ ἀνὰ χολᾶσθαι πᾶς ὁμοχειρίοις νόμοις, Menand. *Nec diſtinguitur unde ſint*, ſaith the Civil Law.

Eſth. 3. 8.

Non obediam præcepto Regis, ſed præcepto Legis. 2. Mac. 7. 30. Act. 5. 29. Exod. 1. 20. Hoſ. 5. 11.

Sleidanum Belgam excepit Argentina, ubi dignus eſt habitus, cui licèt peregrino res longè maximi momenti procurandæ committerentur, &c Beza Iconib. Vir. illuſt. in Sleidano.

made him their Leiger to England, and to the Councell of Trent: where he ever diſcharged his Commiſſion to his own great praiſe, and to the full content and ſatisfaction of thoſe that ſent him. A ſtranger muſt uſe the credit and favour that his place or perſon hath procured him, to the good of thoſe that are unjuſty oppreſſed, as Ebedmelech the Ethiopian did in the matter of Jeremy. Jer. 38.7,8,9.

To his Private hoſte likewiſe a ſtranger muſt be thankfull two wayes.

Firſt, by taking in good part whatſoever entertainment he findes, ſo it be cheerfull. He muſt meaſure and eſteem his welcome by the face and countenance, not by the feaſt and coſt of his hoſte. When our Saviour ſent forth his Diſciples, he charged them that they ſhould not be curious and choice of their diet, but to eat and drink ſuch things as their hoſtes and hoſteſſes ſhould ſet before them. Being entred into any city or town, they were not to go from houſe to houſe, loathing as it were their firſt entertainment, and ſeeking for better cheer and more delicious fare: but they were to abide with the firſt honeſt man that received them, ſo long as they tarried in the ſame citie or town.

Hoſpitis in menſa vultum, non fercula, penſa: Dat bene, dat multum, qui dat cum munere vultum: Æquiparat letus lautiſſima fercula vultus. Luk. 10.7. Matth. 10.11. Chryſ. Hom. 33. in Matth.

Secondly, by doing to him what good office he can. For an ingenuous diſpoſition cannot receive favours without thoughts of return. *Behold thou haſt been carefull for us with all this care, what is to be done for thee? Wouldeſt thou be ſpoken for to the King, or to the Captain of the hoſt?* ſaid Eliſha 2. Kings 4.13.

lisha to the Shunamite. Christ and the Angels, the Prophets and Apostles were very beneficiall guests to their hostes and hostesses, and ever paid a blessing for their entertainment. *Elias requited his hostesse with a supernaturall provision. He gave her life and her sonnes to her, for his board: yea, in that wofull famine he gave her and her sonne their board for his house-room.*

1. Kings 17. B. Hall Contem. book 18. In Elias with the Sarepran.

And this Thankfulnesse which a stranger oweth to his publick and private hostes, is not to be limited within the time of his tarrying with them; but is to be shewed also after he is gone home, where he may be more able to requite their courtesies; or to any other place whatsoever. For without all question, faithfull Abraham kept this oath which he swore to Abimelech; *According to the kindenesse that thou hast done unto me, I shall do unto thee, and to the Land where I have sojourned.* And *it is like that Moses having found fourty yeares harbour among the Midianites, would have been (what he might) inclinable to favourable Treaties with them, if they had looked for favour from him for Jethroes sake,* in stead of joyning with Moab against Israel. David having foiled the enemies of the Lord, sent a present of their spoil, not onely to his friends of Judah and Hebron, but also to all the places where he had been entertained. And the L. Cromwell requited to the full Fr. Frescobald, his liberall hoste and benefactour in Florence, when he met him in London. And Francis Perusell having received some courtesie in England at the Dutchesse

Gen. 21. 23.

B. Hall Contempl. book 7. In Balaam.

Num. 22. 4, 7.

1. Sam. 30. 31.

Fox in Henr. 8. ann. 1540.

Idem in Maria Reg. ann. 1558

of

of Suffolks hands, ſtood her in good ſtead, when ſhe and her husband Mr Berty fled for Religion to Weſell, where he was Miniſter of the Wallons.

This Vertue of Thankfulneſſe is ſo much the more to be followed of Chriſtians, by how much the contrary Vice was hatefull among the verie Pagans, as appeares by their hiſtories and fables. For we reade of Philip, King of Macedonia, that when one of his ſouldiers went to him to begge the land of a man that had entertained him very kindly, Philip was ſo farre from granting his requeſt, that in a deep deteſtation of ſuch ingratitude, he branded him in the forehead with theſe words, *Ingratus Hoſpes, An unthankfull Gueſt.* We ſee the ſharp invectives that are in Homer againſt Paris, in Tully againſt Verres, in Livie and others againſt Badius, for their ingratitude to their courteous hoſtes. We reade in their Apologues, how the hinde being hunted by the dogs hid her ſelf under a vine, whoſe broad leaves covered her; where perceiving many ſweet grapes, ſhe began to eat them: but by her breaking and cutting of the grapes ſhe made ſuch a noiſe and ſhaking of the leaves, that ſhe was ſoon perceived by the huntſmen, and ſo taken and devoured by the dogs. Whereby thus much is intimated, that, *Unthankfull and hurtfull gueſts never thrive well.*

Sen. de Benef. lib. 4. cap. 37.

Hom. Iliad. 3. Cic. in Ver. lib. 2. & 5. Liv. lib. 25. Val. Max. lib. 5. cap. 1. Æſop. fabul. de Cerva & Vite.

From Jeremies *paſſe over the Iles of Chittim and ſend unto Kedar, and ſee if there be ſuch a thing,* we may paſſe to Jobs *ask now the beaſts, and they ſhall teach thee; and the fowls of the aire, and they ſhall tell thee:*

Jerem. 2. 10.

Job 12. 7.

thee: and to the practice of Infidels adde the examples of brute creatures, to raise a blush in the face of such unthankfull strangers as live within the pale of the Church, and professe Christianity. For it is said of polecats, that by a secret instinct of Nature they spare the hens of the house where they lodge: and of storks, that they leave one of their young ones to the Lord of the roof where they built their nests. It is storied of a stork, that having been healed of a broken leg, and fed a great while by a Tarentine woman called Heracleis, she brought her the next yeare a most precious stone for a requitall of her kindenesse: and of another, that she brought in a thankful manner a great root of new ginger to a citizen of Wesalia (in Germanie) where she was suffered to nest. We reade that a dragon rescued a noble man in Arcadia from the violence of robbers, *because he had lovingly nourished him in his youth:* and that an asp being entertained by an Egyptian, and fed at his table; one of her young ones having killed a childe of her hostes, she was so grieved at it, that she killed her young one, and left the house for ever, being ashamed to dwel there any longer.

Αἰσχύνης ἄξιον τῶν ἀλογωτάτων ὀρνίθων ὑστερίζειν κατ' ἀρετήν. Basil. in Hexam. Hom. 8.

Ferunt martes illorum gallinis parcere quorum hospitio utuntur, hanc nimirum gratiam occulto naturæ instinctu suis hospitibus referentes. Lavat. in Jos. 2. Hom. 10.

Ciconiam ferunt tecti Domino, ubi nidum posuerat, unum ex pullis tanquam hospitii sui precium relinquere. D. Willet on 1. Sam. Epist. Dedic. Gesner. Hist. Animal. lib. 3.

Nutrierat eum puer dilectum admodum. Plin. lib. 8. cap. 17. Ælian. l. 6. c. 63 Plin. l. 10. c. 74.

CHAP. II.

That all Strangers, especially Christs Strangers, should perform all those Duties.

AS all strangers in generall are bound to perform all those forehandled Duties; so in speciall Christs strangers, that have forsaken their own

own countrey for his Goſpels ſake. For they above all others ſhould labour to be ſuch as Saint Cyprian warned the ancient Confeſſours to be, *Humble, modeſt, and quiet; that they may preſerve the honour of their name: that they which are glorious by* Chriſtian *voice* and confeſſion, *may be alſo glorious in manners* and converſation. Such was the carriage of thoſe Engliſh Divines that fled into Suitzerland in Queen Maries dayes, as Gualther beares them record; and of Galeacius Caracciolus (honoured with the title of *The Second Moſes*) ſonne and heir apparent to the Marqueſſe of Vicum in the Kingdome of Naples, during his long ſojourning among the Genevians, as it is written at large by Calvin, and Beza; who gives alſo this praiſe to thoſe perſecuted Proteſtants of his time, which from ſundry parts of Chriſtendome reſorted to Geneva; that they were ſo thankfull to that city for their courteous harbour, as to be readie to ſhed their own bloud for her defence. And it is recorded of Muſculus by the Writer of his life, that ſuch was his gratitude to the Church and Commonwealth of Berna, for having received and uſed him kindely in his baniſhment for the truth, that he ever preferred their ſervice before any preferment whatſoever. For being ſundry times called into England, ſpecially after the death of Bucer, and to the Palatinate, and other Provinces of Germanie, with many promiſes of farre greater ſtipend and larger penſion then he had, he did conſtantly refuſe all theſe honourable conditions. Neither muſt I

Humiles, & modeſtos, & quietos eſſe debere, ut honorem ſui nominis ſervent: ut qui glorioſi voce fuerint, ſint & moribus glorioſi. Cypr. Epiſt. 6. vel lib. 3. Epiſt 10. num. 2.

Gualth. in 1. Cor. Epiſt. Dedic.

Calv. Comment. in 1. Cor Epiſt. Dedic.

Beza in Vita Galeacii Caraccioli.

Serm. 21. in Hiſt. Paſſ. Dom.

omit here what I have heard of Mr Aaron Blondel, a learned French Minister about Calais and Bologne; that he is so thankfully affected towards this Nation, for the kinde hospitality he found at Lambeth in his late persecution, as to say oft with great feeling and passion, that if he should meet any where but an English dog, he would make much of him: So mindefull is he to practise the old precept,

Sit cordis festum panem meminisse comestum.

Let all strangers, I say, labour to square their lives according to those generall and particular Rules: and that in foure respects; Of God, of their Countrey, of themselves, of their fellows.

First, In respect of God, whose goodnes and impartiality towards them challenge no lesse at their hands. 1. His goodnes: For should they not walk worthy of him that *preserveth the strangers*, by procuring them the favour of those people among whom they live? *The hearts of carnall men are naturally hardned against strangers, but God by his Spirit mollifies & softneth that hardnes, and inclines their affections to mercie and compassion:* as it is said of the Jews that were in Egypt, in Babel, and other places; that *he gave them favour in the sight of the Egyptians, he made them also to be pitied of all those that carried them captives:* and as it appeares in the example of Abraham, of whom God himself speaks thus by the Prophet; *Who gave the Nations before him?* that is, (*by an Hebraisme,* saith Scultetus) who procured him favour in the sight of forein Nations, that they might

Psal.146.9.

P.Martyr in 1.Reg.17.9.

Exod.12.36. Psal.106.46.

Esa.41.2.

Sculr.in loc.

might do him no wrong, but rather ſhew him all offices of hoſpitality? When a ſtranger is tempted to any diſhoneſt act, he ſhould thus reaſon with that holy Joſeph; Behold, God hath ſo graciouſly preſerved me all the way, and made me finde ſuch acceptation among ſtrangers: *how then can I do this great wickedneſſe, and ſinne againſt him?* 2. His impartiality: For if without reſpect of perſons God will have every man to be judged according to his work, ſhould not ſtrangers paſſe the time of their ſojourning in fear? As God takes great care for the poor, and yet would not have judgement perverted in their behalf: So though he loveth the ſtranger, yet not ſo farre as to abſolve him in judgement, if he be guiltie. He will have indeed his cauſe ſearcht and diſpatcht, but in no caſe his perſon ſpared in any lewd courſe, becauſe he is a ſtranger. For he charged the Iſraelites to ſtone to death and cut off from among them any abominable ſinner, any blaſphemer of his Name, any preſumptuous tranſgreſſour of his Laws, *as well the ſtranger that ſojourned among them, as him that was born in the Land, and of their own Nation.*

Gen. 39. 9.

1. Pet. 1. 17.

Exod. 23. 3. Levit. 19. 15.

Lev. 18. 26, 29. and 24. 16. Num. 15. 30.

Secondly, In reſpect of their Countrey. For every ſtranger ſhould be, as Bellarmine ſaith Joſephus was, *moſt deſirous of the glory of his Nation*; not by telling ſtrange tales of it, but by leading a moſt vertuous life. Ariſtides being asked what did moſt grieve him in his baniſhment, ſaid it was the blame that his Countrey did beare for it. A godly-wiſe ſtranger may be ſaid in ſome ſort to

Cupidiſſimus gloriæ ſuæ Gentis. De Verbo Dei lib. 2. c. 6.

Stob. ſerm. 37.

to be *the exaltation of his Countrey*, and *the glory of his Nation*, which is the excellent praise that is given to Judith: but a scandalous one may be called the reproach and shame of his Mother-countrey; for he *makes her to stink among the inhabitants of the Land*, as Simeon and Levi did their father. As *a man is known in his children*; So a Nation is soon esteemed by one or two of her sonnes. Albeit *one swallow makes not a summer*, nor one woodcock a winter, nor one or two examples a generall Rule in other things; yet in this case it is otherwise: For by the manners of one stranger, men are wont to judge of his whole Nation, as Æneas would have his hearers to think that *never a barrell better herring*, that all the Greeks were naught, and egregious impostours, for one treacherous Sinon. Besides, every Nation being branded abroad for some peculiar vice and corruption, as *the Dutch for drunkennesse, the French for vanitie and lightnesse, the Italian for lasciviousnesse, and the Spanish for pride and African haughtinesse*: it is the dutie of every stranger to vindicate his own Countrey from common imputation, and to shew by his vertuous behaviour, that such ignominious reports of his Nation are not universally true, that notwithstanding the forestalled judgement and prejudicate opinion of the World, there can some good thing come out of his Nazareth; that out of Galilee may arise some Prophets, out of hated Samaria some thankfull and compassionate men, and that * *even Scythia* (the most * barbarous & brutish of all countreys) doth

Judith 15.9. Gen.34.30. Sirac.11.28. *Significat ex filiis ut plurimùm colligi posse quales fuerit ejus vita; juxta Adagium, Patrem sequitur sua proles.* Jansen. in loc. *Accipe nunc Danaum insidias, & crimine ab uno Disce omnes.* Virg. Æn.2. *Omnes gentes habent sicut peculiaria mala, ità etiam quædam bona.* Salv. lib.7. Vide Lipsi. Cent.1. Ep.22. Phil. Lanoyo John 1.46. John 7.52. John 4.40. Luk.10.33. * *Etiam Scythia parit Philosophos.* Anacharsis & Toxaris, Cassian and Evagrius were Scythians * Scythas Barbaris adjunctos amplificationis, non distinctionis causâ, censet Episc. Davenant. & Cor. à Lapide in illud Col.3.11. *Barbarus & Scytha.*

doth bring forth Philoſophers and Divines. Thus Plutarch and Lipſius refuted by their intellectuals thoſe diſgracefull Proverbs of *Bœoticum ingenium*, and *Brabanticum acumen*; and Saint Paul and Saint Baſil falſified by their morals thoſe foul nick-names and by-words of

Eraſm. Chil. 2. Cent. 3. Adag. 7

Cappadoces, Cretes, Cilices, tria peſſima Cappa.

—τρία κάππα κάκιστα.

Chil. 3. Cent. 6. Adag. 82.

Thirdly, In reſpect of themſelves. For if ſtrangers dare preſume to live looſely and diſorderly, they ſhall not want enemies that will inform againſt them, as Haman againſt the Jews, *They keep not the Kings Laws, therefore it is not for the Kings profit to ſuffer them*; that will move the Magiſtrate to ſay of them as Achiſh ſaid of David, when he behaved himſelf unſeemly, Pack away this fellow, *have I need of mad men?* and as Auguſtus the Emperour ſaid of the coblers crow, taught to prate like a parret, *I have enough at home of ſuch ſaluters.* Whereas if they carry themſelves as they ought, both Prince and people will ſay of them, as Hamor & Shechem ſaid of Jacob and his family, *Theſe men are peaceable with us; therefore let them dwell in the land, and trade therein:* yea, as Xerxes, the Perſian Monarch, ſaid of Themiſtocles, *Let the Athenians ſend us more of ſuch gueſts.* For modeſtie is of a winning qualitie whereſoever it is, and even among ſtrangers will make it ſelf friends. The good diſpoſition of Ruth carried away the heart of Boaz, and of his reapers with her, when ſhe craved leave to glean, and carved not for her ſelf, though ſhe knew well the law of gleaning. But ſay many a

Eſther 3. 8.

In peregrinos ſunt alioqui cives parum propenſi, quòd ſi addantur illorum demerita & mali mores, peſſimâ laborant invidiâ & odio. Pet. Martyr. in Gen. 34. 30. 1. Sam. 21. 15. Macrob. Saturn. lib. 2. cap. 4.

Gen. 34. 21.

Plut. in Themiſtocle.

Ruth 2. 7, 8.

Psal.35.19. John 15.25. *Sed Domino gratias, qui & mihi miserrimo peccatori suo dedit dicere, Oderunt me gratis.* Paulin. Epist. 1. ad Severum. *Est aliquid magnis crimen abesse malis.* Ovid.

stranger for all his vertuous carriage cannot win the love of the natives, yet at least he shall get by it Christs comfort against the malice of the Jews, and Paulinus his solace against the spleen of the Romane Clergy, *They hated me without a cause.*

Fourthly, In respect of their fellows. For what is commonly said with pitie and commiseration of kinde drunkards and prodigals, *They are no mans foes but their own*, is not true of insolent and unruly strangers. For they hurt not onely themselves, but also their fellows, both of the same and of other countreys; involving them, though never so harmlesse, in their own deserved punishment. As it fell out about the yeare 1219, that the disorder and rebellion of some strangers moved King Henry the third and his Counsel, *to ordain and proclaim through all this Land, that all aliens and foreiners should depart from the Realm, and not return to the same again.* And all the Jews have been oft banisht out of this and other Countreys for the villanies of some among them. Whereas vertuous strangers are a great furtherance to their present & future fellows, and do better the case of those that come after; as appeares by the examples of Joseph and Mordecai, and by these words of Claudius the Emperour, spoken in the Senate against some that would have hindered strangers from being made free-denizens of Rome: *Have we cause to grieve that the Balbi came hither from Spain, or those no lesse excellent men from France? Their children dwell still among us, and are no whit inferiour to us in love and affection to this Countrey.*

Fox *Acts and Monuments* Tom. 1. page 338.

See some examples thereof in Parre on Rom. 11.28. Gen. 47.11,27. Esther 10. 3. *Num pœnitet Balbos ex Hispania, nec minùs insignes viros è Gallia Narbonensi transivisse? Manent posteri eorum, nec amore in hanc patriam nobis concedunt.* Tacit. 11. Annal.

CHAP.

CHAP. III.

The Concluſion.

TO conclude this point and winde up all: Let ſtrangers be more carefull to ſhew themſelves worthy of kinde entertainment, then to take up the complaints of ſeverall Authors about the common decay of hoſpitalitie: as, that it is by ſome *changed into foure wheels and ſome few butterflies*, that by others *bread and beef is turned into ſtones*; that as ſtore of Lawyers argues mens unpeaceablenes, and multitude of Phyſicians proclaims their intemperance: ſo *abundance of Innes and Ale-houſes, of Taverns and Cabarets convinces the World of inhoſpitalitie*; that *now-adayes this Vertue is more diſuſed, while hoſpitall Manſions receive beggers, and Innes all them that are furniſht with money*. Let them lay the ſadle upon the right horſe, and a great part of this blame upon themſelves. Let them accuſe their bad predeceſſors, for having made the names of ſtrangers and travellers to become vile and ſuſpected with the moſt: as Ariſtippus did beſhrew thoſe effeminate Philoſophers, that had brought ſo good a thing as ointment into reproach and diſgrace. Let them prove no more Devils that are received as Angels, but let them prove Angels that are entertained as men. Let them not be like the ſword, which cuts the ſcabbard that preſerves it; nor like the ivie, which eats up the tree, and undermines the wall that ſupports it: But let them

B. Hall Cenſure of Travel Sect. 21. Barker on the 8 Command. pag. 279.

Calvin. in Gen. 18.

Serar. Jeſuita in Tob. 6. quæſt. 3.

Calvin. & Mercer. in Gen. 18.

Malè iſtis effœminatis eveniat, qui rem tam bellam infamaverunt. Sen. De Benef. lib. 7. cap. 25.

Esay 19. 24.

them strive to be what Israel hath been, *even a blessing in the midst of the land.* Let them labour with Joseph, that the house and countrey where they dwell, fare the better for their sakes. For as the French use to say, that *good restorers make good lenders:* So it is most certain, that good guests make good hostes, that Christian demeanour in strangers is a good means to revive

Les bons rendeurs font les bons prestenrs.

CHRISTIAN
Hospitality.

FINIS.

King JAMES towards the end of his Speech in Star-chamber the 20 of June 1616.

This closure is promised in the seventh page of this Treatise.

I Remember that before Christmas twelve moneth I made a Proclamation for this cause, that all Gentlemen of qualitie should depart to their own countreys and houses, to maintain hospitality among their neighbours; which was equivocally taken by some, as that it was meant onely for that Christmas: But my will and meaning was that it should alwayes continue.

——————It is the fashion of Italy, especially of Naples (which is one of the richest parts of it) that all the Gentry dwell in the principall Townes, and so the whole countrey is emptie: Even so now in England, all the countrey is gotten into London; so as with time England will onely be London, and the whole countrey be left waste. For as we now do imitate the

French fashion, in fashion of clothes and lackeys to follow every man; So have we got up the Italian fashion, in living miserably in our house, and dwelling all in the Citie. But let us in Gods name leave these idle forein toyes, and keep the old fashion of England: for it was wont to be the honour and reputation of the English Nobility and Gentry, to live in the Countrey, and keep hospitalitie; for which we were famous above all the Countreys in the World; which we may the better do, having a soil abundantly fertile to live in.

And now out of mine own mouth I declare unto you (which being in this place is equal to a Proclamation, which I intend likewise shortly hereafter to have publikely proclaimed) that the Courtiers, Citizens, and Lawyers, and those that belong unto them, and others as have Pleas in Terme time, are onely necessarie persons to remain about this Citie; others must get them into the Countrey. For beside the having of the Countrey desolate, when the Gentrie dwell thus in London, divers other mischiefs arise upon it. First, if insurrections

should

ſhould fall out (as was lately ſeen by the Levellers gathering together) what order can be taken with it, when the Countrey is unfurniſhed of Gentlemen to take order with it? Next, the poore want relief for fault of the Gentlemens hoſpitalitie at home. Thirdly, my ſervice is neglected, and the good government of the Countrey, for lack of the principall Gentlemens preſence that ſhould perform it. And laſtly, the Gentlemen loſe their own thrift, for lack of their own preſence, in ſeeing to their own buſineſſe at home. Therefore as every fiſh lives in his own place, ſome in the freſh, ſome in the ſalt, ſome in the mud: ſo let every one live in his own place, ſome at Court, ſome in the Citie, ſome in the Countrey; ſpecially at Feſtivall times, as Chriſtmas, and Eaſter, and the reſt.

FINIS.

HARRISONUS HONORATUS:

ID EST,

HONORIFICA DE VITA ET OBITU VERE VENERABILIS HOSPITALISQUE SENIS

Domini HARRISONI

Trinitatis Collegii nuper Vicepræfecti Narratiuncula

Beatissimæ ejus memoriæ consecrata

A

CALEBO DALECHAMPIO
Sedanensi, Verbi Divini Ministro & in Artibus Magistro.

I. SAM. 2. 30.
Honorantes me honorabo.

PROV. 29. 23.
Humilis spiritu retinebit honorem.

CANTABRIGIÆ:
Apud THOMAM BUCK,
celeberrimæ Academiæ typographum. 1632.

PRÆSTANTISSIMO
VIRO, ET PEREGRINIS
STUDIOSIS FAVENTISSIMO,
DOM. JOAN. BOISIO,
Ecclesiæ Cathedralis Elienſis Canonico primo, & ſolidâ Græcæ linguæ peritiâ nulli ſecundo,

Hanc ſuam de chariſſimi ipſius comparis vita & morte ſcriptiunculam, in debitæ gratitudinis & obſervantiæ μνημόσυνον, inſcribit & dedicat *Calebus Dalechampius*; addito hoc, non ſuo unius ſed multorum, voto:

Alvæus *non eſt*, & Harriſonus *non eſt*;
O pretioſa ſit Boiſii *vita in conſpectu Dei:*

Serus in Cœlum redeat, diúque
Lætus interſit populo Britanno,
Illum agat pennâ metuente ſolvi
Fama ſuperſtes.

Memoriæ Sacrum.

FEerunt, Athenienses insignem Hyrcani, Pontificis Judæorum, hospitalitatem frequenter expertos, memoriam ejus summis honoribus sibi æternandam censuisse: in eúmque finem auream ei coronam & imaginem in Templo Gratiarum solenniter consecrâsse. Nobis non licet esse tam magnificis erga virum φιλοξενώτατον, cui cœlitibus nuper addito publicum aliquod gratitudinis nostræ monumentum dicare satagimus. Sufficiet imitari pium conatum officiosæ illius mulieris, quæ ad Salvatoris nostri funerationem *quod potuit fecit*: nam

Joseph. Antiquit. lib. 14. cap. 16.

Marc. 14. 8. Levit. 14. 30, 31, 32.

Ultra posse viri non vult Deus ulla requiri.

Possibilitas tua, mensura tua. Hugo de Sanct. Vict. Τὸ ἧ κάλλιστον ἡ φιλανθρωπότατον, ὅτι μὴ τῇ ἀξίᾳ τὸ δίδωμι, ἀλλὰ τῇ δυνάμει, καὶ τῇ διαθέσει τὸ καρποφορῆσαι, μέχρι θεὸς τὴν ἰσόδοσιν. Nazianz. Orat. 9.

Honoris igitur et amoris ergô libet hîc attexere sequentes versiculos, quibus * olim virum humanissimum, adeóq; verè * Academicum, post aliquot hebdomadum absentiam huc reversum salutavimus:

* Maii 2. 1620.

* *Humanitatem laudo in omni homine, præsertim Academico & literato.* Dr. Whitak. Præf. ad Audit. in Tract. Contr.

Venerabili Viro Magiſtro THOMÆ HARRISONO Sacræ Theologiæ Baccalaureo doctiſſimo, & hoſpitaliſſimi Collegii TRINITATIS Vicepræfecto digniſſimo, de peregrinis Studioſis affatu & effectu optimè merito, CARMEN GRATULATORIUM eorundem omnium nomine conſcriptum.

Gaudete ô juvenes, viri, ſenéſque,
Et quantum eſt hominum eruditiorum,
Quos hoc Gymnaſium capit ſtupendum:
Nec tantùm indigenæ, ſed exteríque,
Quotquot Pierides in hac celebri
Humanas Academiâ, ſacráſve
Tractatis, patria procul remoti.
Is ſalvus rediit ſenex colendus,
Cujus canities (quis hoc negârit?)
Eſt in juſtitiæ via reperta:
Nulli noxius, omnibus benignus:
Cui tot nexibus eſtis obligati,
Solvendis ut iis pares nec iſto
Sitis tempore (credo) nec futuro:
Quem vos, ut facitis, viciſſim amate,
Ac illi bona ſerò vovete,
Quæ Cœlum tribuit bonis ſolúmque.
O jucunda dies, beata, fauſta,

Venerabilis tam virtutum, quàm annorum numero. Bern. de Amore Dei parte 2. Proverb. 16.31

Digna

Digna albo numerarier lapillo!
O chare omnibus Harriſone! Salve,
Salve, inquam, ſine fine diligendum
Lumen Gymnaſii decúſque tanti,
Abſtergens malam inhoſpitalitatis
Conſtanter maculam, tuis Britannis
Quam Vates Venuſinus auſus olim
Eſt aſpergere, nuper & Sabinus,
Nec non Scaliger ille cenſor acer.
Omnes ex animo labriſque junctim
Gratamur tibi ſoſpitem regreſſum,
Et nobis, patriæ, Deóque felix
*Vivas * Neſtoreos precamur annos.*

Horat. Carm. lib. 3. Od. 4. Sab. in fabul. 4. lib. 6. Metamorph. Ovidii Jul. Scal. Poët. lib. 2 cap. 16.

* Τεγέεννης Neſtoris ætate digniſſimus eſt, qui Neſtoris ejúſque filii Piſiſtrati erga peregrinos & ądvenas humanitatem gnaviter imitatur. Vide Hom. Odyſſ. 3. initio.

Ad eundem.

Ex Virgilio & Ovidio paululùm immutatis.

Fortunate ſenex, ſi quid mea carmina poſſent,
Nulla dies unquam memori te tolleret ævo,
Semper honos, nomenque tuum, laudéſq; manerent,
Et fieres illis famâ ſuper æthera notus:
Quid tibi deberem toto ſciretur in Orbe,
Te præſens mitem nôſſet, te ſerior ætas,
Nec tibi ceſſaret doctus benedicere lector.

Epito-

EPITOMICA
Mri. HARRISONI
HISTORIA.

NAtus eſt Londini honeſtis parentibus anno nativitatis Dominicæ milleſimo quingenteſimo quinquageſimo quinto. Denatus Cantabrigiæ anno 1631, ætatis ſuæ 76, Vicepræfecturæ 20.

Vigeſimo ſexto die Julii honorificè ſepultus eſt in interiori parte Sacelli Collegii Trinitatis, ab univerſis ejuſdem alumnis: quintóque ſequentis Auguſti pompa funebris celebrata eſt in eodem auguſto Phrontiſterio, quò denſè et conglobatim confluxerant omnes Academici, per Bedellum ex more Academiæ pridie convocati. In Aula, cujus parietes pullâ veſte carmine lugubri uſquequaque diſtinctâ induti erant, funebri epulo lauto ſatis & amplo, in honorem defuncti, excepti ſunt Nobiles adoleſcentes, Doctores & Profeſſores, Magiſtríque Regentes & Non-regentes. In Sacello pariter

ter amicto spirituales cupediæ appositæ sunt omnibus omnium ordinum studentibus, nec paucis oppidanis. Ibi enim duo ex Sociis justa defuncto encomia persolverunt: prior quidem doctâ disertâque concione Anglicâ in hæc verba nostri Salvatoris, *Lazarus amicus noster dormit*, Joan.11.11; quibus præsenti instituto dextrè accommodatis, ostendit D. Harrisonum, ob assiduum Dei cultum exactámq; Statutorum Collegii & Academiæ observationem, *inter raros & paucos excellentissimæ gratiæ viros esse numerandum*, ut de Cypriano loquitur Augustinus: posterior autem admodum politâ prudentíque oratione Latinâ varias ejusdem laudes persecutus est.

Mr Thomas Whincop S. Theologiæ Baccalaureus.

De Baptismo contra Donatistas lib.6.c.2. Tom.7.

Mr Henricus Hall in Artibus Magister.

Et laude est hic dignus, & ille, & quisquis honorâ
Voce refert sancti quæ meruêre viri.

Sic igitur πολυμερῶς καὶ πολυτρόπως honoratum videmus D. Harrisonum.

1 Honoratum in nativitate: quæ illi contigit non in obscura aliqua Ithaca, aut ignobili Arpino, sed in celeberrima florentissimi Regni Metropoli, * *omnium quæ sub Cœlo sunt Civitatum optimè institutâ, præstantissimísque Concionatoribus longè refertissimâ.* Quod si *mellito*

* Episc. Hall Hospitali Concione in 1. Tim.6.17. quæ inscribitur, *The righteous Mammon*, anno 1618. ubi sic affatur Londinenses; *If preaching can lift up cities unto heaven, ye are not upon earth.*

Philosopho licuit gloriari se in lucem editum Athenis, non Thebis: multò magis huic miti Theologo se natum Londini, non alibi. **Iste natus est ibi.*

2 Honoratum in pueritia & adolescentia, quas bonis moribus & literis imbuit egregia *Schola Mercatorum Scissorum*: ubi tam profecit, ut inter omnes condiscipulos secundas facilè teneret; ei quippe soli secundus, qui postea evasit *plurimùm suspiciendus Episcopus Wintoniensis, qua post renatas literas non extitit ingeniosior aut doctior.*

3 Honoratum in juventute: ab honoratissimo videlicet Protestantium Achille Doctore Whitakero, qui versus suos comitiales pangendi curam ei committebat, eúmque *suum Poetam* appellitabat.

4 Honoratum in stata & virili ætate: in qua cooptatus est in venerabilem illum cœtum selectissimorum virorum, qui novam Bibliorum Versionem Anglicanam, *omnium quæ uspiam terrarum extant correctissimam*, literatissimi Regis Jacobi jussu & subsidiis adornârunt. Correctissimam autem accuratissimámque Sacri Codicis Translationem, vel *gloriâ Jacobi*, id est, stupendo Solomonici

Platoni apud Lactant. lib. 3. cap. 19.

* Psal. 87. 4.

Merchant-tailors School erected chiefly by Richard Hills Merchant-tailor, in the yeare 1560. Dr Willet pagin. 1226. Synops. Papism. Edit. ult.

Hoc elogio ornatur Episc. Andræus ab Episc. Mortono, in *Causa Regia* Epist. Dedicator. *One Bishop worth many, where all most worthy.* Dr Collins in his *Epphata*, or Defence of the Bishop of Elie, Epist. Dedicat. to King James.

Dr Featly in the end of his Commendatorie Preface to the English Concordance by Cotton.

Amos 6. 8.

monici Templi opere glorioſiorem eſſe affirmant eruditi.

Bibliander, citante & ſuffragante Liveleo, Dedicatione Annotat. in quinque priores ex minoribus Prophetis.

5 Honoratum in ſenectute: In qua, propter canonicum vivendi modum, tantopere laudatus eſt apud eundem eminentiſsimum Monarcham in Collegio hoſpitantem, ut *regularem illum hominem*, ſingulare Academiæ ornamentum, coràm videre voluerit: In qua, ob eximiam Hebræi Græcíque idiomatis peritiam, inter primarios fuit examinatores eorum qui publicam ambiunt harum linguarum Profeſſionem: In qua totos viginti annos ſumma cum integritatis & ſedulitatis laude functus eſt Vicepræfecturâ præſtantiſſimi Collegiorum Anglicanorum: (Anglicana autem Collegia tranſmarinis multùm præſtare palàm agnoſcunt celeberrimi Scriptores tranſmarini, harum rerum ſcientiſſimi) In qua plurimi factus eſt tum ab excellentiſsimo Duce Lenoxiæ, præclariſſimæ indolis Principe, cujus triennali inſtitutione nobilius evaſit nobiliſſimum hoc Aſceterium: tum à variis inſignibus Epiſcopis, maximè à nominatiſſimo Lincolnienſi Antiſtite; quem omnes nôrunt eſſe μύθων τε ῥητῆρα, φρηκτῆρα τε ἔργων· cujus & ſcientia multùm prædicat, & chari-

Pulchrum inventum Collegiorum, & quod in Anglia magnificè uſurpatur: neque crediderim in orbe terrarum ſimile eſſe, addam & fuiſſe. Magnæ illîc opes & vecligalia: verbo vobis dicam? Unum Oxonienſe Collegium (rem inquiſivi) ſuperat vel decẽ noſtra. Lipſ. Lovanii lib. 3. cap. 5.

Verba Phœnicis ad Achillem, apud Hom. Iliad 9.

tas ædificat: tum denique à Reverendis Professoribus, quos quandiu potuit diligentissimè audivit; quando præ senili infirmitate non potuit, humanissimos visitatores expertus est.

6 Honoratum in morte: tunc enim servum suum, ut senem Simeonem, Dominus dimisit in pace: tunc eum beavit non solùm indolentiâ, quam quidam Philosophi falsò crediderunt, sed etiam visione beatificâ, quam omnes Christiani certò sciunt esse summum bonum: tunc ei concessit talem exitum, qualem Augustus, *Fortunæ filius*, semper optaverat, facilem nimirum, & doloris expertem dissolutionem; in qua per sanctos Angelos asportata est sancta hæc anima *in sinum Abrahami*, & aggregata *spiritibus justorum perfectorum*. Virtus & honos *in* ejus *vita dilectissimi & jucundissimi* gemelli *fuerunt, in morte quoque non separati sunt.*

7 Honoratum in sepultura: quam non habuit in communi aliquo sepulcreto vel cœmeterio, sed in loco *ubi honor Dei habitat*: ut quod tam diu fuerat vivum Spiritus Sancti Templum, conderetur in Sacrario jugis cultus divini, ceu spiritualis incensi, nidore fragrantissimo.

8 Hono-

Luc.2.29.

Diodorus & Hieronymus apud Cic. lib.2 de Finibus bonorum & malorum.

Psal.16.11. Joan.14.8. 1.Joan.3.2.

Horat. lib.2. Sat.6. *Nam serè quoties audisset, citò ac nullo cruciatu defunctum quempiam, sibi & suis Deum alia similem precabatur.*

Suxton.in Augusto cap. 99.

Luc.16.22. Heb.12.23. 2.Sam.1.23.

Psal.26.8.

8 Honoratum in ſupremo funere & exequiis: quippe in frequentiſſima literatorum corona eleganter veracitérq; laudatum à duobus laudatis viris. Talium enim Panegyricos, omnes cum Næviano Hectore & Ciceroñe meritò ducunt honorificos.

Cic. Famil. Epiſt. 5.12. & 15.6. & Tuſcul. 4

Hæc ſi non ſingula, certè juncta probant haud vulgariter honoratum fuiſſe D. HARRISONUM: Deus enim non ità fecit omni homini, neque hunc honorem conſequuntur omnes ejus Sancti. Nec dubium eſt quin, his lectis aut auditis, multi ſint in hoc vel ſimile votum erupturi,

Sic mihi contingat vivere, ſicque mori.

Porrò tralatitium eſt ac ſolenne Herologis, in cujuſque præſtantis viri vita ſelectiora ejuſdem Apophthegmata recenſere; quia *ſermo eſt index animi*, & familiares ſententiæ virum indicant: Ideóque ſubjiciendas hîc duxi crebriores iſtas ac celebriores in ore D. Harriſoni ſententias; partim ex Scriptura, cujus peritiſſimus erat; partim ex ſententioſiſſimo Poetarum Horatio, quem *ſapientem ſuum Poetam* vocare ſolebat, deſumptas.

In monte Domini providebitur. Gen. 22.14.

A Te ſunt omnia, Domine, & ex manu tua dedimus Tibi. 1. Chro. 29.14

Psal.127.2. *Dat dilecto suo somnum.*

Eccles 7.2. *Melius est ire in domum luctus, quàm ire in domum convivii: eò quod in illa est finis omnium hominum; qui autem vivit, reponit illud in corde suo.*

Esa.49.23. *Et Reges erunt nutritii tui, & Reginæ eorum nutrices tuæ.*

Rom.12.3. Μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν· ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.

Hor.Carm. lib.1.Od.11. *---- dum loquimur, fugerit invida Ætas ----*

Idem lib.2. Od.10. *Sperat infestis, metuit secundis*
Alteram sortem bene præparatum
Pectus----

Ibid. Od.15. *Privatus illis census erat brevis,*
Commune magnum----

Lib.4.Od.7. *Immortalia ne speres monet annus, & almum*
Quæ rapit hora diem.
Frigora mitescunt Zephyris: ver proterit æstas,
Interitura simul
Pomifer autumnus fruges effuderit: & mox
Bruma recurrit iners.

Sed & hoc distichum frequenter recitabat,

Nobile lingua bonum quæ novit tempore fari,
Et quæ non novit nobile lingua malum.

In vita Æsopi. Alludens videlicet ad lepidum & notum Æsopi factum, quo docere voluit bonas hominum linguas esse valde bonas, malas valde malas: sicuti legimus de ficubus Jeremiæ, & interpretationibus Origenis; *quo, ubi bene, nemo melius; ubi malè, nemo pejus.*

Jer.24.3. Cassiod.lib. De Divinis Lection.c.1.

De

De bonitate autem vel malitia linguæ verba facere, quem magìs decuit quàm venerabilem hunc senem ? Nam adeò temperantis & frænatę linguę vir extitit, ut Apostolicum illud (si quis alius sui temporis & loci) constanter observârit, Μηδένα βλασφημεῖν, *Nullius famam lædere:* quamvìs ipse esset integer vitę scelerísque purus, atq; adeò justis aliorum censuris minimè obnoxius. Quę sanè virtus eò majorem debet illi conciliare honorem, quò difficilior est, & rarior semper & ubique fuit, ut Hieronymus queritur his verbis: *Pauci admodum sunt qui huic vitio renuncient; raróque invenies qui ità vitam suam irreprehensibilem exhibere velint, ut non libenter reprehendant alienam: tantáque hujus mali libido mentes hominum invasit, ut etiam qui procul ab aliis vitiis recesserunt, in istud tamen quasi in extremum Diaboli laqueum incidant.*

Neminem vituperare, laudare bonos, Virgilius solebat, & hic noster. Tit. 3. 2. *Eos etiam qui non indigent clementiâ ullius, nihil magìs quàm lenitas decet. Atque ego optimum & emendatissimum existimo qui cæteris ità ignoscit, tanquam ipse quotidie peccet: ità peccatis abstinet, tanquam nemini ignoscat.* Plin. lib. 8. epist. 22.

Hieron. Epist. ad Celantiam.

Cùm igitur ὁ μακαρίτης Harrisonus de nemine vivus malè locutus sit, nemo de eo mortuo non bene loquatur. *Sit ejus recordatio,* ut Judę Maccabęi, *apud omnes posteros in benedictionem.* Impleatur in eo quod divinus & humanus Vates pridem cecinerunt,

In memoria perpetua erit justus.
Dignum laude virum Musa vetat mori.

Ἐως τῶ αἰῶνος τὸ μνημόσυνον αὐτοῦ εἰς εὐλογίαν. 1. Mac. 3. 7.

Psal. 112. 6. Horat. Carm. lib. 4. od. 8.

FINIS.